



A VERBAL PARAPHRASE
OF
ST. PAUL'S EPISTLE TO THE ROMANS.

LONDON:

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A VERBAL PARAPHRASE
OF
ST. PAUL'S EPISTLE TO THE ROMANS,

WITH
Brief Illustrations from Scripture, and the Fathers,

BEING
AN ATTEMPT TO CONVEY TO THE GENERAL READER
A CONNECTED VIEW OF THE APOSTLE'S ARGUMENTS AND EXPRESSIONS.

BY EDWIN BOSANQUET, M.A. C.C.C. OXON.
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AND TRANSLATOR OF THEODORET'S COMMENT ON THAT EPISTLE.

“ For enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers : for we are but of yesterday, and know nothing.” JOB viii. 8, 9.

“ Venite, O insipientes, et miseri, qui vulgo Catholici vocitamina, et discite fidem veram, quam præter nos nullus intelligit, quæ multis ante seculis latuit, nuper vero revelata et ostensa est.”
VINCENTIUS LIRINENSIS (hæreticorum verba referens.)

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THE present Paraphrase having been mainly intended for the use of the general reader, it seemed advisable to avoid the interruptions arising from long explanatory and argumentative annotations, &c. and to substitute in their room such shorter and more condensed hints, and texts of scripture, illustrative or confirmatory of the sense assigned to the word or passage treated of, as might be referred to at leisure, while yet allowing the whole to lie under the eye at once; but without a careful investigation of which latter, in the original if possible, it would scarcely be fair to pass a censure on the other portion. Nor is it deemed necessary here further to allude to the numerous domestic commentaries consulted, than by thankfully acknowledging the great and frequent assistance derived from those previous labours of earlier and more learned members of the church.

The variations from Theodoret, A.D. 386-457 (Ed. Halle, Schulze and Noesselt, 1772) are noted throughout, and his interpretation in those places given; with further occasional illustrations from Origen, A.D. 185-254 (*Contra Celsum et Philocalia*, Ed. Spencer, Cambridge, 1658: and, as far as in the loss of the original dependence can be placed in Rufinus, A.D. 350-410, *Comm. in Rom.* Wurtzburgh, 1794). Chrysostom, A.D. 354-407 (Ed. Eton, Savile, 1613). Augustine, A.D. 354-430 (*Expositiones quarundam propositionum ex epistola ad Romanos*. Ed. Lyons, 1561: a treatise written about A.D. 394, and consequently long before that change in his doctrinal positions, and adoption of those peculiarities, into which he was led by the Pelagian controversy); and the mediæval writers Œcumenius (Ed. Paris. 1631) and Theophylact (Ed. London, 1636). To the whole is subjoined an appendix of references, on various parts of this comment, to other works, for such as might be desirous more fully to follow out the points there touched on.

Denham, October 1st, 1840.

“THE main obstacle to the success of the gospel among the Jews arose from their prejudice in favour of the ancient law, which they had received from God Himself thro’ the hands of Moses, and to which it seemed diametrically opposite. Being ignorant of the end, and design, for which that law was given, and conceiving it to be in itself perfect and eternal, they not only clung to its dead ceremonies, but would admit of no new doctrine or scheme, which tended to its contradiction or invalidation. So influential, and so universal, was this misapprehension, that even those who found themselves unable to resist the power of the evidences presented to them endeavoured to receive the one without letting go the other, and to combine the laws of Moses and of Christ into one connected system : in which error they were the more confirmed by many interested teachers, who maintained the necessity of imposing the yoke of the Mosaic ordinances on the very Gentiles themselves, who were converted to Christianity. Nay and even in spite of the apostolic decision on these points, Acts xv., the Jewish leaven still spread, Phil. iii. 2, and so fatally corrupted the purity and simplicity of the faith, as at length to extort from the mild apostle, St. Paul, himself, the wish that they were even cut off which so troubled the church, Gal. v. 12. Against such, accordingly, he naturally directs his censures in his epistles, and especially when addressing the dwellers in Galatia and in Rome, who had been the chief sufferers herein. That therefore he might totally eradicate such pernicious doctrines, and cut off for ever all means of boasting in the law, he systematically enters into a discussion of the origin, nature, and use, of that law ; proving, that it never was the design of God that it should be a covenant conveying eternal life, but a school-master to bring them to Christ ; and that by its terms no one ever had, or could, obtain true justification, being shewn only his wants and deficiencies, and thereby directed to Him who alone can gain forgiveness for the latter, and Himself supply the former. At the same time, in refutation of the presumption and self-righteousness of the heathen

* Wilkinson's Translation, 8vo. Rivingtons, 1801 : the edition here referred to throughout.

philosopher, he examines also works done according to the rule of natural law, and proceeding from human strength only, and manifests that here also all are incompetent to salvation." If such then be the case, it may in conclusion be remarked, that one, perhaps the most common and most influential, cause of the misapprehension and perversion of the apostle's writings exists in the fact that many are in the habit of reading them as if addressed to ourselves in our present state, instead of searching after the mind and objects of St. Paul as regards those in circumstances so totally different, whom he was actually addressing. From whence it naturally follows that new and unscriptural meanings must be invented for expressions originally referring to those of the apostolic age, in order to render them specifically applicable to ourselves; and thus it is, for example, that the word "elect," which then distinguished the members of the church of Christ from those yet heathens, is now interpreted as distinguishing one Christian from another: and the "conversion" from idolatry and sin of the heathen proselyte into the necessity of some such change in one who from his childhood has been, and has walked as became, the baptismally adopted child of God. And thus what might and oftentimes would be correct if used analogically, by being twisted into a literal application is made to lead us from, not to, the apostle.

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ST. PAUL'S EPISTLE TO THE ROMANS.

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CHAP. I.

TEXT.

ARGUMENT.

Salutation.

1. Paul, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God,

2. (Which He had promised afore by His prophets in the holy scriptures,)

3. Concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh ;

4. And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead :

5. By whom we have received grace and apostleship, for obedience to the

ST. PAUL'S EPISTLE TO THE ROMANS.

PARAPHRASE.

CHAP. I.

ILLUSTRATIONS.

1. Paul a servant of Jesus Christ, called^a as an Apostle, set apart^b for the ministry of the gospel of God,

^a See on v. 7.

^b Acts ix. 15, and xxii. 21.

2. (Which even in ancient times He darkly foreshewed by His prophets in the old Testament scriptures)

3. Concerning His Son, (who as to His human nature was born of the family of David,

4. And as to His divine was effectually proved by the Holy Ghost in His resurrection from the dead^c to be the Son of God ;) Jesus Christ our Lord,

5. (From whom I have received grace and apostleship to bring all nations to

^c 1 Pet. iii. 18; Matth. xii. 39, 40; John ii. 19, and viii. 28.

(Acts xiii. 33—36. Begotten, comp. Coloss. i. 18; Rev. i. 5; Hebr. i. 5, 6; Luke xx. 36; Matth. 19, 28. Whence it appears that the word signifies our Lord's second birth from the tomb). By the gifts shed and power exercised by the Holy

faith among all nations, for His name :

6. Among whom are ye also the called of Jesus Christ :

7. To all that be in Rome, beloved of God, called *to be* saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

8. First, I thank my God thro' Jesus Christ for you all, that your faith is spoken of throughout the whole world.

St. Paul's desire to see and benefit the Roman converts ;

9. For God is my witness, whom I serve with my spirit in the Gospel of His Son, that without ceasing I make mention of you always in my prayers ;

10. Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

11. For I long to see you, that I

obedience to the faith and terms of the gospel concerning Him,

6. Among whom are ye, called of Jesus Christ;)

7. To all that are beloved of God at Rome, called^d as consecrated^e to His service under the new covenant: Grace be unto you and peace, from God our Father and our Lord Jesus Christ.

8. In the first place I thank my God, thro' Jesus Christ our Lord,^f concerning all of you, that your faith is spoken of throughout all the world.

9. For God indeed is my witness, whom I spiritually^g serve in the ministry of the gospel of His Son, how unweariedly I make mention of you;

10. Ever in my prayers beseeching that it may please Him^h at length to give a favourable issue to my desire of visiting you.

11. For I am most anxious to see

Spirit after his death. Luke xxiv. 40. Theod.

Pointed out as substantially and really the Son of God as regards His spirit of Holiness, whereby also all are hallowed. 1 Cor. i. 30. Orig. ap. Ruf. As Orig. et Theod. Aug.

^d "Called," he to be a minister, and they members, of the Church; comp. 1 Pet. ii. 5, 9. Whence ἐκκλησία, (the Church) as being called out and separated from the world. Comp. John xv. 19.

^e Same word, ἁγίος, ch. xii. 13. Acts ix. 13, 41, &c. And see on ch. ii. 4, and comp. ch. v. 5, and Tit. iii. 5, 6. Called, he to be an apostle, they to holiness in obedience to the faith. Orig. ap. Ruf.

^f Eph. v. 20; Coloss. iii. 17.

^g Or inwardly and heartily. Mark ii. 8; Phil. iii. 3.

According to the grace of the ministry given to me. Theod. and (Ecum. Theophyl): as paraphrase, and John iv. 23, and so also Orig. ap. Ruf.

^h If then where the salvation of so many thousands was concerned, the Apostle yet asked nothing positively, but relatively to the Divine will, how can we be excusable in doing so far otherwise as regards mere carnal things? Theod.

may impart unto you some spiritual gift, to the end ye may be established.

12. That is, that I may be comforted together with you, by the mutual faith both of you and me.

(the hitherto detained by his labours among the wholly unconverted,)

13. Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.

his office being to preach the gospel universally,

14. I am debtor both to the Greeks and to the Barbarians; both to the wise, and to the unwise.

15. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

the reception of which is the only mean of salvation.

16. For I am not ashamed of the gospel of Christ, for it is the power of

you, that I may strengthen and encourage you by spiritual blessings,ⁱ

ⁱ Ch. xv. 20.

Some share of that I myself have received from above. Chrysostom and Theod.

12. And so be myself also comforted by you thro' our mutual intercourse and communion.

13. And indeed, brethren, I would have you know, that already I have oftentimes proposed coming to you, (tho' hitherto I have been prevented :^k) that my ministry might be productive among you, as it has been among the other Gentiles ;

^k Ch. xv. 20, 22.

14. Since whether it be to the learned Greek, or the ignorant Barbarian, whatever be the nation or their circumstances, I am bound^l to preach the Gospel to all within my reach,

^l 1 Cor. ix. 16. How and by what made a debtor to them? In having received, thro' the grace of the Spirit, the knowledge of the tongues of all, as himself also says. 1 Cor. xiv. 18.

Orig. ap. Ruf.

15. And as far as regards myself therefore I was most ready to have done so to you at Rome also.

16. For I am not ashamed of this gospel of Christ, however it be to the

God unto salvation to every one that believeth ; to the Jew first, and also to the Greek.

17. For therein is the righteousness of God revealed from faith to faith : as it is written, The just shall live by faith.

And why.

As to the Gentiles, because their sins deserved nothing from God but wrath ; as proved from their apostacy and general wickedness in spite of the Light of nature and creation.

18. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness ;

19. Because that which may be known of God is manifest in them ; for God hath showed *it* unto them.

Jews a stumbling-block, and to the Greeks foolishness,^m seeing that in truth it is the almightyⁿ covenant of salvation offered by God to all believers whether Jews or Gentiles;^o

17. For herein is God's design for the justification of the world^p thro' faith revealed for the conversion of mankind,^q even as Habakkuk speaks, saying "He who is justified by his faith shall live." (ch. ii. 4.)

18. And how otherwise indeed could any one be accepted? Who could by the merit of his works claim reward, or escape punishment for his numerous offences, since God's wrath is denounced against all ungodliness, and unrighteousness, in those who knowing the truth yet err against^r it? whereby all must in and of themselves be worthy of nothing but condemnation:

19. All, I say, for the true knowledge of God hath shined abroad among all, by His own revelation of Himself,

^m Comp. 1 Cor. i. 22, 23.

ⁿ "Power," as see Matth. xix. 28. Mark x. 27.

However outwardly to the ignorant seeming nought, yet inwardly containing the hidden virtue of salvation. Theod. The display of God's power in our acceptance and acquittal on baptism. Chrysostom.

^o To the Jew first. Matth. x. 5. Acts xiii. 46.

^p "Right of God." God's scheme of reckoning men righteous or justifying them exhibited in the new covenant, as the law of God, the grace of God, &c. See on, ch. iii. 22. Not only that righteousness which is extended to us, but that which, also, is shewn by His requiring the sacrifice of our Lord. See ch. iii. 25. Theod. Impartial justice to all, whether Jews, Greeks, or Barbarians. Orig. ap. Ruf. ch. iii. 5.

^q Is therein in former instances (see Hebr. xi.) shewn to have been thro' faith, in order to beget present faith also. Chrys. Leading by faith in the prophets to present faith in the new covenant. Or leading him who already believes and is justified to confident hope in further promised blessings. Theod. From faith in the old to that in the new covenant. Orig. ap. Ruf.

^r Being by providence of God blessed with so great knowledge, yet live not worthy thereof. Origen. Cont. Cels. lib. vii. p. 364; but while knowing the truth concerning Him, yet exhibit not the piety and worship thence due. Lib. vi. p. 276.

20. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, *even* His eternal power and Godhead; so that they are without excuse :

21. Because that, when they knew God, they glorified *Him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

22. Professing themselves to be wise, they became fools,

23. And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

24. Wherefore God also gave them up to uncleanness thro' the lusts of their own hearts, to dishonour their own bodies between themselves :

20. And of His eternal power and Godhead, which, tho' invisible to the bodily eye, have lain open and evident to all even from the foundation of the world in the works of His creation ; so that all are inexcusable.

21. Because tho' thus knowing Him, they paid Him not the honour and obedience due, nor were grateful for this natural revelation, but vainly pursued their own inventions and devices, blinding their silly hearts,

22. And while pretending to wisdom proved themselves mere fools.

23. For, exchanging the glory of the all-perfect and unchangeable God, they attributed it to the resemblances of mere perishable men, and birds, and beasts, and creeping things.^s

^s As the Romans their heroes, the Egyptians animals, &c.

24. Wherefore, in just retribution, God gave them up to be led by their own depraved lusts into all uncleanness, even to the dishonouring their own bodies between each other,

25. Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

26. For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature :

27. And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

28. And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient ;

29. Being filled with all unrighteous-

25. Because they had corrupted His truth into lying fables,^t and revered and worshipped mere created beings,^u men, animals, and inanimate things, instead of the Creator, who is blessed for ever. Amen.

^t Or exchanged the worship of the true God for false idols; as Theod.

^u And see 1 Cor. x. 20. Gal. iv. 8.

26. Wherefore God gave them over to their own disgraceful passions, so that even their women changed their natural mode of intercourse into that which is contrary to nature.

27. And in like manner the men, forsaking the natural intercourse of the woman, were inflamed with desire of one another, being guilty between themselves of the most loathsome abominations; thus reaping a fit reward for their idolatry and apostacy from God.

28. Thus was it that, as they wilfully rejected the true knowledge of Him, He in return gave them over to their own reprobate minds, to act unseemly;

29. So that they became filled with

ness, fornication, wickedness, covetousness, maliciousness ; full of envy, murder, debate, deceit, malignity ; whisperers,

30. Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

31. Without understanding, covenant-breakers, without natural affection, implacable, unmerciful :

32. Who knowing the judgement of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

all unrighteousness, lewdness, wickedness, covetousness, evil, envy, murder, strife, deceit, malignity ;

30. Being slanderers, backbiters, impious, railers, proud, boasters, inventors of evil,^w disobedient to parents ;

^w As not satisfied with that already existing ; and so Chrys. and Theod.

31. Without understanding, covenant-breakers,^x without natural affection,^y faithless, unmerciful ;

^x Unsocial and depraved. Theod.

^y Unfriendly. Theod.

32. And, tho' well aware of God's just sentence, that such characters deserve nothing but eternal condemnation, not only themselves sinning therein, but applauding and encouraging others also in the same wickedness.^z

^z Thus manifesting that the sins they committed were from choice. Aug.

CHAPTER II.

CHAP. II.

TEXT.

ARGUMENT.

And as to the Jews, because
of their transgressions also.

1. Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

2. But we are sure that the judgement of God is according to truth against them which commit such things.

3. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgement of God?

4. Or despisest thou the riches of His goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?

CHAPTER II.

PARAPHRASE.

1. Thus guilty then are others by thine own acknowledgment, O thou Jew,^a and thus by that acknowledgment art thou, their fellow, condemned, in that the sentence which thou passest upon them returns upon thyself, who art a like sinner with them ;

2. For well we know that God's vengeance will be in strict rectitude against all such, whether Jews or Gentiles.

3. Canst thou then, while thus bearing witness to the justice of their condemnation, imagine for a moment that in doing the self-same things thou shalt thyself escape the judgements of God ?

4. Or despisest thou the fulness of God's kindness, forbearance, and long-suffering, not perceiving that this very kindness is designed^b to bring thee to repentance?

CHAP. II.

ILLUSTRATIONS.

^a O man. Chrys. and so also Theod. who addresses the Jew first at v. 17. Not the Gentile only, but the Jew also, who was so ready to pass sentence concerning the Gentile according to the law. Aug.

^b 2 Pet. iii. 9. "Bringeth:" that is, ought, and has a natural tendency, to bring thee, unless prevented by man's perversity. Thus Christians are called "Saints," and the Hallowed, ch. i. 7. Acts xxvi. 18, &c. As designed and enabled to be so. Eph. i. 4, and sanctified in baptism. And still more commonly

CHAP. II.

whereby their former election is rendered individually void to themselves,

5. But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgement of God ;

God's judgements being universal and impartial on all, both Jew and Gentile,

6. Who will render to every man according to his deeds :

7. To them who by patient continuance in well-doing seek for glory and honour, and immortality, eternal life :

8. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

9. Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile ;

5. Think not then that any reliance on the possession of the law of Moses, or your former exclusive election as of God's chosen nation, can profit thee being such as thou art: according to thine hard and impenitent heart thou art but heaping up to thyself anger against the day of anger, when the righteous judgements of God shall be displayed;

6. And He shall repay every one as his conduct has been ;

7. Eternal life to such as by perseverance in virtue have laboured after glory, honour, and immortality ;

8. While on the rebellious, who follow not the truth, but unrighteousness, shall fall wrath, and anger,

9. Affliction, and distress, upon every soul of man that hath done wickedly, whether Jew^c with his greater advantages or Gentile ;

is the future tense employed in this sense, as where deeds which *ought* not to be done are, in the L. X. X. " which no man *shall* do." Gen. xx. 9, and so also Gen. xxxiv. 7. Exod. xviii. 20, &c. &c. And thus also "Elect" is occasionally used for such as the elect *ought* to be: such as by a pure and good heart fitted for, and so receiving and taking advantage of, that privilege, bring forth fruit accordingly, and chosen now to the means, are in the way by their fidelity eventually to become actual sharers in the inheritance hereafter. The word occurs in the following passages only in the New Test. orig. Gk. Matt. xx. 16, and xxii. 14: (they who thus secure the ends of their previous election.) Matt. xxiv. 22, and Mark xiii. 20 (in pity to His followers, the Christians, and so) Matt. xxiv. 31. Mark xiii. 27. And Luke xviii. 7.—Matt. xxiv. 24. Mark xiii. 22. (So as to mislead if they can, same words Acts xx. 16, and Rom. xii. 18, not only the Jews who were expecting such a Messiah, but even the Christians, who knew " Him that was come and looked not for another," and therefore were they warned against the impending danger). Luke xxiii. 35. Rom. viii. 33, and xvi. 13, which see here. Coloss. iii. 12. (As becomes your high calling.) 1 Tim. v. 21. 2 Tim. ii. 10. (To bring salvation to those to whom it is to be offered. Comp. Col. i. 24.) Tit. i. 1. (Of the Church of God, to which it was called). 1 Pet. i. 1, and ii. 9. (Invited to the opportunity, but not indefectibly or unconditionally to the certainty, of salvation. Comp. ch. i. 17, and ii. 3, 7, 11, and iii. 10, and v. 8, 9.) 1 Pet. ii. 4, 6. 2 John. i. 13. (Truly Christian, perhaps so addressed as living amid disbelievers.) Rev. xvii. 14. The word " Election" occurs only in Acts ix. 15. (Ministerially as the sentence shews,

10. But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile :

11. For there is no respect of persons with God.

and each being to be judged according to the light given to him.

12. For as many as have sinned without law shall also perish without law : and as many as have sinned in the law shall be judged by the law ;

13. (For not the hearers of the law *are* just before God, but the doers of the law shall be justified.

10. Glory, honour, and peace, on all that have done well, of whatever nation ;

11. For with God there is the same perfect impartiality towards all, without distinction or favouritism of individuals.^d

12. For as many as have sinned, while never having had the benefit of the Mosaic law revealed among them, shall perish without reference to that law;^e and as many as have sinned, against this law which they possessed, shall be judged by it;^f

(13. For not the mere hearers and understanders of the law in their minds shall be justified in the sight of God ; as you Jews suppose, who imagine that as mere descendants of Abraham,^g to whom the promises were made, you therefore must necessarily be heirs of salvation, by outwardly receiving and knowing God's covenant and ordinances, and being born under them ; but the real observers of the law alone, and of its implied holiness.

and comp. 1 Cor. ix. 27 with 2 Tim. xx. 21.) Rom. ix. 11, and xi. 5, 7, 28. (Which see here.) 1 Thess. i. 4. (Knowing by the blessings accompanying it, that the offer of salvation in the gospel was designed for you by God: not its certainty hereafter. Com. ch. iii. 5, 8, 12, 13, and iv. 1—8, and v. 6.) 2 Pet. i. 10. The verb "to elect," occurs only in Mark xiii. 20. (Who are warned therefore to take heed lest they fall away.) Luke vi. 13, and x. 42, and xiv. 7. John vi. 70, and xiii. 18. (Comp. last previous text cited: well know the characters of all whom, &c.) and xv. 16, 19. (Comp. with xv. 4, 6, and xvi. 1.) Acts i. 2, 24. (Comp. 25.) and vi. 5, and xiii. 17. and xv. 7, 22, 25. James ii. 5. 1 Cor. i. 27, 28. (Comp. xxvi. called, chosen, and accepted as we are led to expect by Matt. v. 3 and xviii. 4. 1 Cor. iii. 18, 19. 2 Cor. x. 5. James iv. 6. 1 Pet. v. 5. but not to certainty of final salvation. Ch. iii. 1, 2, 3, 17, and viii. 11, and x. 1—13.) Eph. i. 4 (called and qualified to be, but not compelled. Ch. iv. 1, 2, 3, 17 to end, and chh. v. and vi.) In the sense above on Matt. xx. 16, and xxii. 14, for one fulfilling the end of his calling and foreseen to continue faithful, the word seems to be used throughout generally by Orig. ap. Ruf.

^c Note ^o on ch. i. 16.

^d Acts x. 34, 35. Eph. vi. 9. Coloss. iii. 25, &c.

^e And so Chrys. Free from its condemnation, and subject only to that of reason. And so Theod. Those that have not received it, and then sin, He will justly punish according to the knowledge of good and evil implanted in them by nature.

^f Luke xii. 47, 48.

^g Luke iii. 8.

14. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves :

15. Which show the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the meanwhile accusing or else excusing one another :))

16. In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

The greater knowledge of the Jews, consequently, adds weight to their sins.

17. Behold, thou art called a Jew, and retest in the law, and makest thy boast of God,

18. And knowest *His* will, and approvest the things that are more excellent, being instructed out of the law ;

14. And therefore when the Gentiles, who were never blessed therewith, by the guidance of their own reason yet act agreeably thereto, these, tho' not actually possessing it, yet supply its absence by being themselves a law unto themselves,

15. And shew that its spirit^h is inwardly written in their hearts, by the testimony of their own consciences, and of their mutualⁱ judgements of each other, praising the good and censuring the evil among them).

^h The works and conduct required by, or the office of, the law, 2 Tim. iv. 5, same word *ἐξ ἑωυ.*

ⁱ Judgment of themselves either in selfaccusations or excuses. Theod.

16. In that last day when God shall judge the inward^k dispositions of men according to my gospel,^l thro' Christ Jesus.

^k Same word, *κρυπτὸς*, in v. 29, and 1 Pet. iii. 4.

^l John xii. 47, 48. Or as Matth. xxvii. 10.

17. Behold thou art dignified by the name^m of a Jew, and reliest on the enjoymentⁿ of the law of Moses, and boastest in God as the especial favourer of thy nation ;

^m Nominally : not being really one : v. 28, and Rev. ii. 9, and iii. 9. Orig. ap. Ruf.

ⁿ Or as Matth. xxiii. 23, and seq., on thine observance of its letter. Or wanderest not in doubt, but hast the light of the law to guide thee, as Theod.

18. And knowest His will, and canst distinguish what is best,^o being fully educated by the law ;

^o Clearly distinguishest between good and evil. Theod.

19. And art confident that thou thyself art a guide of the blind, and a light to them which are in darkness,

20. An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

21. Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

22. Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

23. Thou that makest thy boast of the law, thro' breaking the law dishonourest thou God?

24. For the name of God is blasphemed among the Gentiles thro' you, as it is written.

19. And trustest that thou art thyself a fit teacher for the blind, a light to those in darkness ;

20. A leader for the foolish, an instructor of the young and uninformed ; possessing the whole outline of knowledge, and of truth, in the law ;

21. Thou then, that art thus qualified to be a teacher of all others, dost thou not teach thyself ? Thou that forbiddest stealing, dost thou steal ?

22. Thou that dost reprobate adultery, dost thou thyself commit it ? Thou that in pretended jealousy for God's honour condemnest all idols, dost thou defraud His very temple sacrilegiously ?^p

23. Thou that boastest in the law, dost thou, by transgressing it, dishonour God ?

24. For the name of God is evil-spoken of among the Gentiles, thro' the sins of you His professing people, as it is written.^q

^p Mal. i. 6-11, and iii. 8-10. Or share in their spoils as Joshua, ch. vii. Chrys. Œcum. and Theophyl. Abstract the oblations offered to God, and those for the poor : Or heretically the precious jewels of the true faith as applied to Christians and heretics ; literally adulterate the purity of revelation, stealing away all the prophetic declarations of Christ, and thus sacrilegiously invade Him who is the true temple of God. Matt. xxvi. 61. John ii. 19. Orig. ap. Ruf.

^q Ez. xxxvi. 20, 23, and see 2 Pet. ii. 2, and 2 Sam. xii. 14.

25. For circumcision verily profiteth, if thou keep the law : but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26. Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision ?

who kept the letter, but neglected the spirit, of their religion.

27. And shall not uncircumcision, which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law ?

28. For he is not a Jew, which is one outwardly ; neither *is that* circumcision, which is outward in the flesh :

25. Of what advantage then can be thy former spiritual and exclusive privileges, if this be the return thou makest, to know the right only to do the wrong? Circumcision is indeed available if thou keep the law, but if thou be a transgressor of it, thy circumcision must be as uncircumcision;

26. And, in like manner, if the uncircumcised observe the righteous demands of the law, shall not he, tho' outwardly deficient, be acknowledged^r as tho' he had been under the covenant of which circumcision is the mark and token?

^r Reckoned circumcised, because so in his heart. Theod.

27. And shall not he, tho' by nature and in the flesh uncircumcised, yet by his obedience rise up in judgement^s against thee, who art a violator of the law, while under its literal forms^t and circumcision?

^s Matth. xii. 41, 42, and so Orig. ap. Ruf. and Theod. on. I Cor. vi. 2.

^t 2 Cor. iii. 6, 7. Ch. vii. 6, same word, *γράμμα*.

28. Since not he who is so outwardly is a Jew in the proper meaning of the name, nor is that which is outwardly in the flesh the true circumcision,^u

^u Deut. xxx. 6, and x. 16. Jer. iv. 4.

29. But he *is* a Jew, which is one inwardly ; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.

29. But he alone is a Jew who is so inwardly, and the true circumcision is that of the heart, according to the spirit,^w and not the mere letter, of the law, securing the approbation, not of men but, of God.^x

^w Or as John iv. 23, 24.

^x Matth. vi. 1-7. Gal. vi. 12-16.

CHAP. III.

CHAPTER III.

ARGUMENT.

TEXT.

The Jews indeed had their superior advantages ; but not unconditionally ;

1. What advantage then hath the Jew ? or what profit *is there* of circumcision ?

2. Much every way : chiefly, because that unto them were committed the oracles of God.

CHAPTER III.

PARAPHRASE.

1. If such be the case then, what advantage, you will ask, had the Jew over others, or what benefit could there be in his covenant of circumcision?

2. Much, I reply, in many ways; and firstly that the holy revelation of God has been entrusted to him; and while the Gentiles remained in darkness, he has had the knowledge, and the law, of God as his guide, and the promises of God as his encouragement.^a

But how was this an advantage you may peradventure ask, if it affords you yet no safety from the condemnation just shewn to be lying on all mankind, but rather encreases your baseness and its punishment, who have erred in spite of such clearer light? Nay, but it was so designed for good, and if it hath not proved so in fact, still must you equally acknowledge the greatness of the mercy, which thus pointed out the

CHAP. III.

ILLUSTRATIONS.

^a Ch. ii. 17-21.

See ch. ix. 4-7, and ch. xi. Where the further former advantages of the Jews are detailed, and with a reference to their condition under the new covenant, as then first relevant to the matter in hand. The apostle's present object being to prove the equally helpless condition of the Jew as of the Gentile, he passes quickly from those topics which might lead him from that main point, reserving them for the more fitting stage of the argument, where they are resumed and fully carried out.

Nor is the truth of God's covenant with them impeached by their depriving themselves of its benefits thro' their own unfaithfulness;

3. For what if some did not believe? shall their unbelief make the faith of God without effect?

4. God forbid : yea, let God be true, and every man a liar ; as it is written, That thou mightest be justified in Thy sayings, and mightest overcome when Thou art judged.

way to, and offered, the salvation, which you have wantonly rejected, and admit that not want of truth in God to His promises, but of fitness in yourselves to reap them, is the cause that good is thus turned to evil.

3. For what indeed if so many among you have misused and become unfaithful to this trust,^b and thus thrown away its blessings, and ensured its curses instead?^c Can that reflect on God's goodness, or impeach His faithfulness^d to that covenant with Abraham on your behalf, which your sins alone have prevented His fulfilling?

4. Not so: rather must you self-reproachingly own, that He is indeed ever true and ever ready to perform His, but that the whole of the chosen nation, yourselves, have universally failed^e in their part of the divine engagements made to them in their forefathers, and thereby deprived themselves of the benefits held out therein: even as David said, in confessing that the punishment threatened against him

^b As explained by the "un-righteousness" or "unfaithfulness" of v. 5, and the "intrusted" of v. 2. And comp. 2 Tim. ii. 11, 13. Luke xii. 46. Orig. Greek.

^c Comp. Deut. xi. 28-30, and xxvii. 9 to end, and xxviii., &c.

^d Their infidelity and scoffs should not shake our confidence in God, Orig. ap. Ruf. Nor does their falling away our faith and constancy. Cyprian, de Unitate Ecclesie.

^e "A liar," false, not faithful to. Comp. Isaiah xxx. 9, and lix. 13. Rev. xxi. 27, and xxii. 15; and see on v. 3, note ^b.

Nor is His justice in punishing that apostacy, by the fact that by it scope is given to the gospel scheme to enter in.

5. But if our unrighteousness commend the righteousness of God, what shall we say ? *Is* God unrighteous who taketh vengeance ? (I speak as a man)

6. God forbid : for then how shall God judge the world ?

7. For if the truth of God hath more abounded thro' my lie unto His glory ; why yet am I also judged as a sinner ?

by Nathan for his sin implicated not God's former promises, "so that Thy justice may be acknowledged in all Thy sayings, and Thou mightest ever be proved righteous in Thy judgements."^f

^f Ps. li. 4. 2 Sam. vii. 12-10, with 2 Sam. xii. 9-13.

5. Again, if your unfaithfulness necessitates and opens the way for, God's mode of justifying mankind in the gospel covenant thro' faith in the Saviour, is He therefore, suppose you, unjust in rejecting and punishing you for that, whose effect is so excellent? (I speak it, tho' with reverence, that I may consider even the absurd objections of perverse men.^g

^g Even answering according to human reasonings. Œcum. and Theophyl. as man speaks, whom we have just stated to be a liar. Orig. ap. Ruf.

6. By no means: since, if this were so, how could God judge or condemn the world in general^h either more than yourselves, seeing that they could allege the same?

^h The rest of the world, the Gentiles; xi. 16. 1 Cor. v. 10.

7. For if you may say, "the truth of God in the gospelⁱ as promised beforehand in the scriptures^k hath abounded to His glory thro' our unfaithfulness, and why therefore shall I be punished

ⁱ John i. 17; iv. 23; and xiv. 6.

^k Habak. ii. 4. Jerem. xxxi. 31-35.

8. And not *rather*, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

The Jews then, having failed yet more signally than the Gentiles,

9. What then? are we better *than they*? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

as their own scriptures testify,

10. As it is written, there is none righteous, no, not one:

as a sinner, when I have only forwarded God's foretold purposes?"

8. Might^l we not all also with equal justice pronounce, (as indeed some slanderously affirm that we do assert) that we may always do evil, provided it be productive of good? all which positions^m must of course be justly condemnable.

9. What then, have we, Jews, any advantage over the Gentiles as to personal righteousness and self-justification, that we should not equally with them need the new covenant of grace? None whatever; for I have shown you that all must perish without it; all, whether Jews or Greeks, having been proved to have gone astray and forfeited all mean of any other salvation by their own sins.

10. As even the scriptures,^a in which you boast, amply testify, saying, "There is not one just man, no, not a single one;

^l If this be admitted, so must also the further absurdity, as Chrysostom, who however refers the whole to God's continued kindnesses to the rebellious and thankless Jews.

Meanwhile your own evil conduct under these advantages and blessings can neither lessen nor increase God's glory or faithfulness, which still in spite of you will be justified, and Himself vindicated in punishing those whom He has so long tried by mercies and opportunities.—Theod. general sense of.

^m Which slanderers, Theod. Because God's Justice shines the brighter in contrast with our wickedness, not the less does that wickedness deserve punishment: nor because His truth is the more lustrous by opposition of the lying pagan fables are the adherents of the latter to be excused: for indeed these glorify Him only as the night does the day: For then we might go on to say, let us always so do evil that His excellence might shew the clearer.—Orig. ap. Ruf.

^a See Ps. xiv. 1, 2, 3, and v. 9, and cxl. 3, and x. 7. Prov. i. 16. Is. lix. 7, 8. Ps. xxxvi. 1.

11. There is none that understandeth,
there is none that seeketh after God.

12. They are all gone out of the
way, they are altogether become unprofitable ; there is none that doeth good,
no, not one.

13. Their throat *is* an open sepulchre ; with their tongues they have
used deceit ; the poison of asps *is* under
their lips :

14. Whose mouth *is* full of cursing
and bitterness :

15. Their feet *are* swift to shed
blood :

16. Destruction and misery *are* in
their ways :

17. And the way of peace have they
not known :

18. There is no fear of God before
their eyes.

11. There is not one that understandeth and seeketh after God ;

12. All have turned aside, and become abominable, there is not one that doeth righteousness, no, not a single one ;

13. Their throat is a yawning sepulchre, teeming with noisome foulness ; with their tongues have they deceived ; the poison of serpents is in their lips ;

14. Their mouth is full of cursing and bitterness ;

15. Their feet run eagerly to slaughter ;

16. Wasting and wretchedness are in their goings ;

17. And the path of peace they have not known ;

18. There is no fear of God before their eyes."

19. Now we know that what things soever the law saith, it saith to them who are under the law : that every mouth may be stopped, and all the world may become guilty before God.

cannot claim salvation by the old law.

20. Therefore by the deeds of the law there shall no flesh be justified in His sight : for by the law is the knowledge of sin.

Therefore cometh the new covenant to all, as foretold in the ancient scriptures,

21. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets ;

22. Even the righteousness of God *which* is by faith of Jesus Christ unto all and upon all them that believe : for there is no difference :

19. Such is the testimony of scripture, speaking, not of those who know it not, but of those to whom it appertained, to those and of those who were under it ; so that boasting may well indeed be stopped, and all mankind forced to acknowledge themselves justly liable to God's wrath.

20. Wherefore no man can pretend to be justified before God by a perfect fulfilment of the demands of the law, for by it, as by a rule and measure, he will only discover his own deficiencies,^o and find his need of another refuge.

^o Ch. vii. 7.

21. And now therefore is revealed God's method for man's justification, other than by the deeds of the law, as promised and borne witness to by the law and the prophets,^p

^p Gen. iii. 15, and xv. 6. Is. liii. 11. Dan. ix. 24.

22. That justification,^q namely, which is through faith in Jesus Christ, unto all and upon all who believe and trust therein, whether Jew or Gentile without difference ;

^q That which is given of God. Or justification, acquittal, and liberation of sins from God, of which the law could not free us. *Œcum.* that is, the justification whereby God justifies us. Theophyl.

23. For all have sinned, and come short of the glory of God ;

the covenant of grace thro' faith in Christ : reconciling God's justice and mercy by the sacrifice of our Lord,

24. Being justified freely by His grace thro' the redemption that is in Christ Jesus.

25. Whom God hath set forth *to be* a propitiation thro' faith in His blood, to declare His righteousness for the remission of sins that are past, thro' the forbearance of God ;

26. To declare, *I say*, at this time His righteousness : that He might be just, and the justifier of him which believeth in Jesus.

23. For thus alone can they be saved, seeing that all have sinned and fallen short of attaining in themselves the glory offered them by God :^r

^r Ch. viii. 18. Coloss. iii. 4.
2 Tim. ii. 10. 1 Pet. v. 1.

24. Being to be justified, if at all, not by merits of their own, in which we have seen all wanting, but by God's free favour thro' the redemption effected by Jesus Christ.

25. Whom God hath made a propitiatory sacrifice^s to be available to all that believe in His atoning blood ; thus manifesting His own mode of justification of mankind^t in the remission of our past sins on our entrance into this His covenant,^u thro' His mercy ;

^s The true mercy-seat. Theod. and Orig. ap. Ruf.

^t Or His own righteousness, as Theod.

^u 1 Cor. vi. 11. Acts ii. 38.

26. Thus, I say, exhibiting to us in these days,^w His long hidden plans for man's acquittal and acceptance,^t whereby, reconciling His justice and His mercy, He at once remaineth just Himself in demanding punishment for our sins in the person of our Lord Jesus Christ, and justifieth all that believe in, trust to, and become His disciples.

^w 1 Cor. ii. 7. 1 Pet. i. 20.

CHAP. III.

and utterly cutting off all the Jewish presumption,

27. Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

in that grace, and not merit, is their only refuge.

28. Therefore we conclude that a man is justified by faith without the deeds of the law.

And this is offered to all equally of whatever nation.

29. *Is He* the God of the Jews only? *is He* not also of the Gentiles? Yes, of the Gentiles also:

27. Where now then are your former Judaical boastings and pretensions? Are they not absolutely cut off and proved vain? Not indeed by the Mosaic law, which would have afforded you good ground for such boastings^x had you unfailingly fulfilled its demands, but by the necessity lying on you, as on others, of referring to the one only mean of forgiveness and salvation, which is thro' faith in the merits and mediation of the universal Redeemer?^y

^x Ch. iv. 2.

^y Acts xiii. 38, 39.

28. We come therefore to the conclusion at length, that all are justified by the new covenant of faith, and not by having observed perfectly the conditions of the ancient law of works.^z

29. And again, the law was given to the Jews alone, and could it alone justify, where would be the Gentiles, to whom^a also in Abraham the promises were made, and who yet never knew it? Is God then God of the Jews only, and not of the Gentiles also? Yea assuredly, whatever may be your exclusive prejudices and jealousies, He is

^x "Without," "apart from," "in another way than by," "independently of," (for all have herein failed as above, and merit punishment. Gal. iii. 10-14.) Comp. above, v. 21, and see on, ch. v. 1: but not without evangelical holiness. Heb. xii. 14.

^a Gen. xviii. 18, and xxii. 18, and xxvi. 4.

30. Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision thro' faith.

31. Do we then make void the law thro' faith? God forbid: yea, we establish the law.

God of the whole human race, and will offer grace and salvation to all in their due turn, and this by the new covenant of the unconfined gospel ;

30. He is the universal God, who will justify by the same scheme, for the Saviour's sake, provided only they place the same trust in His blood, both Jews and Gentiles, both those who had, and those who had not, His former covenant of circumcision and the law given unto them.

31. Do I then, by thus speaking of the necessity of a more perfect covenant, depreciate and cry down the old Mosaic law as useless? By no means ; rather do I establish^b and confirm it, as being that very preparatory system, which itself professed to be.^c

^b Ch. vii. 7, 12, 14 ; and x. 4. Gal. iii. 24, and comp. Matth. v. 17-20, for itself bears testimony to this coming dispensation. Theod.

^c Deut. xviii. 15. Jer. xxxi. 31, 32, as preaching Him whom the law and the prophets predicted. Orig. ap. Ruf.

CHAPTER IV.

CHAP. IV.

ARGUMENT.

As proved, in both points, in the case of Abraham the chief dependence of the Jews, from whom they expect to inherit,

TEXT.

1. What shall we then say that Abraham, our father as pertaining to the flesh, hath found?

2. For if Abraham were justified by works, he hath *whereof* to glory; but not before God.

his faith, and not obedience of merit, gaining him acceptance and favour;

3. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. (Gen. xv. 6.)

4. Now to him that worketh is the reward not reckoned of grace, but of debt.

5. But to him that worketh not, but believeth on Him that justifieth the

CHAPTER IV.

PARAPHRASE.

CHAP. IV.

ILLUSTRATIONS

1. For what indeed shall we say that our father Abraham obtained as regards justification by his obedience to the mere rite of circumcision ?^a

2. If therein he was justified he must have had reason to boast in himself as having secured his own justification by that work; but this, it is evident, he had not before God.^b

3. For what say the scriptures on this very point? "Abraham believed in God, and that was counted^c to him as righteousness."

4. Now to him that earneth^d it, his reward is not reckoned as a favour, but as a debt;

5. While to him that secureth it, not to himself by his own meritorious

^a 1 Cor. x. 18. Gal. vi. 12, and iii. 3. Phil. iii. 3, 4, same word, *σάξ*. Or by works done in the body. Theod. Or as Chrys. and Eng. Tr. our father in the flesh; i.e. the father of the Jews as to literal ancestry only, while of the Gentiles as to spiritual, comp. vv. 11, 16. The latter construction also. Œcum. Theophyl. and Orig. ap. Ruf. John viii. 39.

^b Ch. iii. 20, 27. But then himself and not God were magnified. Theod. Œcum. and Theophyl.

^c This word, *λογίζουσι*, rendered here indifferently, "counted," "reckoned," and "imputed," signifies not so much an imputation, in the modern sense of the expression, of what is not a man's to him, as a "reckoning," or "a laying to his charge," or "placing to his account," for good or for evil, of what actually is his, as see ch. ii. 26. 2 Cor. v. 19. 2 Tim. iv. 16. 2 Sam. xix. 19. lxx. vv. 4 and 8, here, &c. Thus our faith is reckoned and placed to our account unto justification. Or to the account of justification, and reckoned as such. See *slp.* ch. x. 4, 10. Ch. i. 5, 16. Eph. i. 12, 14. Or Hebr. vi. 8. Matt. xix. 5. 1 Cor. xv. 46. Gen. ii.

ungodly, his faith is counted for righteousness.

(As David also, on whom they likewise built, confesses)

6. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

7. *Saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered.

8. Blessed *is* the man to whom the Lord will not impute sin. (Ps. xxxii. 1, 2.)

9. *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

works, but believeth on, and trusteth in, Him who justifies the sinner^e thro' His mercy, his faith is reckoned to him as righteousness; which latter being thus declared to be the case with Abraham, all cause for boasting is cut off from him.

6. In like manner David also speaks of the blessedness of him whom the Lord will justify of His free grace, while wanting in the deeds of the law, saying

7. "Blessed are they, whose sins are forgiven, and their crimes covered;

8. Blessed is the man, against whom God will not reckon his sin." Ps. xxxii. 1, 2.

9. Cometh this blessedness then on the children of the circumcision only, or on the uncircumcised also? Let us look to the example before us, in which it is stated that Abraham's faith was reckoned unto him as righteousness;

7, 24, and xii. 2, and xvii. 10. LXX. God so counting it unto us, and accepting it, not indeed for any merit in itself, or value of its own, but as bringing us to Him by whom satisfaction has been made. Comp. Ps. cviii. 7. LXX. (cix. E. V.) and see on, v. 24, below.

^d Matt xxv. 10. John vi. 27. Rom. xiii. 10, same word, ἡγανάκηται.

^e Of course only on our repentance and submission to the terms of the Christian covenant. Acts ii. 38, and xx. 21. That is, him who does not presumptuously pretend to deserve heaven, but, humbly confessing himself a sinner, relies on God's mercy thro' Christ, and so enters His church, living thenceforward as becomes His disciple. That is, of a sinner makes holy, that he may remain in holiness and justice, because therefore is he justified in order that he may be just, not that he may consider himself at liberty to sin. Aug. Tit. ii. 14, and iii. 8, and see on, ch. v. 1.

CHAP. IV.

and this, before he was circumcised, and four hundred and thirty years anterior to the giving of the law ; Gal. iii. 17, 18.

10. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

So that he is the father of all believers, his spiritual seed, whether Gentiles,

11. And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, tho' they be not circumcised; that righteousness might be imputed unto them also:

or Jews.

12. And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.

Otherwise none could thus inherit,

13. For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, thro' the law, but thro' the righteousness of faith.

10. How then was it so counted ? while he himself was circumcised, or while he remained yet uncircumcised ? Certainly the latter,

11. Nor was it until many years^f after, that he received the outward rite of circumcision, as a testimony and seal set to the righteousness which had been counted to him thro' faith while he was yet uncircumcised ; so that he was the father of all who tho' uncircumcised should believe, that righteousness might be also reckoned unto them in like manner ;^g

^f Comp. Gen. xv. 6 with xvii. 10.

^g Gal. iii. 7, 8, 9.

12. And the father of the circumcised also, provided, being not merely partakers in that outward rite, they should follow him also in the faith which he had before his own circumcision.

13. For the promise to Abraham, and his descendants, that they should be temporal heirs of Canaan, and therein of the heavenly country of which it was the type,^h came not to him, nor

^h Gen. xii. 1-4, and xvii. 7, 8, and xxii. 18. Comp. Hebr. xi. 9, 10, 14, 16.

the Gentiles, as not within the
Mosaic covenant,

14. For if they which are of the
law, *be* heirs, faith is made void, and
the promise made of none effect :

the Jews, as having transgressed
its conditions.

15. Because the law worketh wrath :
for where no law is, *there is* no trans-
gression.

Gratis then must it be, and
to all that follow the footsteps of
his faith,

16. Therefore *it is* of faith, that *it*
might be by grace ; to the end the
promise might be sure to all the seed ;
not to that only which is of the law,
but to that also which is of the faith

was it to come to them, by the law, but by justification thro' faith,

14. Seeing that if they alone who are under the law are the heirs thereof, his faithⁱ is entirely set aside as useless, and the promise itself rendered void ; for so far from all the families of the earth being blessed in him, all but the Jews themselves must be excluded, as not being under the law ;

ⁱ As Theod. Chrys., however, prefers the sense that, if the law were sufficient, the covenant of grace thro' faith could have no room. For if they who are of the law are heirs, his justification by faith is rendered void ; for then so ought himself also to have gained it by fulfilment of the law. Orig. ap. Ruf.

15. Nay and the very Jews themselves likewise, since the law itself testifies against them as breakers of it, and thus bringeth forth not reward and the fulfilment of the promise to them for obedience, but wrath for its violation ; its effect being to increase the transgression of those who sin in spite of its clearer light and more distinct requisitions.

16. The inheritance then must be by faith, as God's free gift, not man's desert : and thus the promise remain sure to all his seed, whether his natural descendants and under the law, or,

of Abraham, who is the father of us all,

17. (As it is written (Gen. xvii. 5), I have made thee a father of many nations,) before Him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not, as tho' they were.

which was so strongly tried, and yet remained firm and unshaken in the divine promises,

18. Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. (Gen. xv. 5).

19. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb.

20. He staggered not at the promise

while not so yet, his spiritual children, who have succeeded to his faith, of whom he is, and was, the father, even as you Jews boast that he is yours;

17. Was, I say, in the sight of that God, in whom he trusted, who quickens the dead,^k and speaks of things and nations yet to come as past and present in the divine counsels and foresight; as scripture indeed witnesses, saying, “*I have made thee the father of many nations.*”

^k Comp. v. 19, is our father, as scripture testifies, saying, &c. Theod.

18. Who, however contrary it might be to the natural expectation of possibility, relied yet firmly on the hope of becoming a father of many nations, according to the promise given to him, “*Thy seed shall be as the stars of heaven.*”

19. And, fainting not in his faith, thought little of the decay of his own body, tho’ now an hundred years old, nor of the deadness and barrenness of Sarah’s womb.

20. Thus he doubted not thro’ unbelief

of God thro' unbelief ; but was strong in faith, giving glory to God ;

21. And being fully persuaded that, what He had promised, He was able also to perform.

22. And therefore it was imputed to him for righteousness.

23. Now it was not written for his sake alone, that it was imputed to him ;

as must our own in the same, as regards our Saviour Christ, and the blessings in Him.

24. But for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead.

25. Who was delivered for our offences, and was raised again for our justification.

of the divine promise, but was strengthened in confidence, giving praise to God as anticipating the coming blessing,

21. And being well assured, that what He had promised that He was also able to perform ;

22. Wherefore it was reckoned unto him as righteousness.

23. But that it was thus reckoned, is not recorded for his praise only,

24. But for our benefit also, to whom like faith will be in like manner reckoned^l for our justification also, if we in our turn believe in Him that raised up our Lord from the dead ;^m

25. Who died for our sins, and rose again to demonstrate that His sacrifice was completed, and accepted before God ; and the powers of death and hell vanquished ; and that according to the resurrection of the first fruits, we also should finally rise from the tomb, and ascend with Him to glory and acceptance.ⁿ

^l This word occurs in the following passages only in the New Test. orig. Gk. Mark xi. 31, and xv. 28. Luke xxii. 37. Acts xix. 27. Rom. ii. 3, 26, and iii. 28, and iv. 3, 4, 5, 6, 8, 9, 10, 11, 22, 23, 24, and vi. 11, and viii. 18, 36, and ix. 8, and xiv. 14. 1 Cor. iv. 1, and xiii. 5, 11. 2 Cor. iii. 5, and v. 19, and x. 2, 7, 11, and xi. 5, and xii. 6. Gal. iii. 6. Phil. iii. 13, and iv. 8. 2 Tim. iv. 16. Heb. xi. 19. James ii. 23. 1 Pet. v. 12. On the old proper meaning of "impute," comp. Levit. xvii. 4, and vii. 18. 1 Sam. xxii. 15. 2 Sam. xix. 10. Visit. of Sick, Collect after Absolution : and the ordinary phraseology in works of those times.

^m Vv. 17, 19.

ⁿ John xiv. 2, 19. 1 Cor. xv. 17, 20.

CHAPTER V.

CHAP. V.

ARGUMENT.

And this, our first justification
and entrance to God's church
and favour,

TEXT.

1. Therefore being justified by faith,
we have peace with God thro' our Lord
Jesus Christ :

2. By whom also we have access by
faith into this grace wherein we stand,
and rejoice in hope of the glory of God.

producing its proper fruits in
ourselves,

3. And not only *so*, but we glory in
tribulations also: knowing that tribu-
lation worketh patience ;

4. And patience, experience ; and
experience, hope.

CHAPTER V.

PARAPHRASE.

1. Having then been thus justified^a by means of faith, as the condition of bringing us to Him at all, we have peace with God thro' Jesus Christ our Lord ;

2. By whom, thro' our trust in Him, we have been advanced to the grace and favour in which we have hitherto stood, and are enabled to rejoice in the hope of sharing in the eternal glories^b prepared by God for His people.

3. Yea, and moreover, to be exceeding glad^c even in our present afflictions, as well aware that such only bring out and exercise our patience,

4. And patience under them affords proof^d of our fidelity, and this in its turn confident hope,^e

CHAP. V.

ILLUSTRATIONS.

* 1 Cor. vi. 11. Our justification and acceptance, then, undeserved by us, depend solely on *God's mercy*, thro' Christ as the *cause*; the *conditions* on our part to enter the covenant being *repentance and faith*; and to insure *final justification* and acceptance, such *fidelity*, as making us true disciples in heart and deed is not mere dead faith; Matt. vii. 21. Hebr. xii. 14. Rom. i. 18; while to build on such faith, or conduct, as in themselves meritorious, were to copy the folly of the Jews just exploded. And this important distinction must never be lost sight of, between our *first* justification, here and elsewhere so often spoken of as *past*, wherein by *baptism* we were admitted into the church, and "grace wherein we stand," receiving pardon and the earliest gift of the Holy Spirit; and our *final* justification at the last day, if by walking worthily of that vocation we so make our calling and election sure. Matt. xiii. 47, 48, and xxii. 11-15, &c. with Acts ii. 38, and xx. 21, and xxii. 16, and xxvi. 18. Tit. iii. 4-8. 1 Cor. xii. 13, and x. 1-13, &c. Faith has gained us forgiveness of sins, and constituted us just and blameless by the regeneration of the laver. Theod.

^b As before, ch. iii. 23.

^c Matt. v. 12. See on ch. viii. 20, and comp. James i. 2, 3.

^d Same word, δοκιμή, 2 Cor.

CHAP. V.

accompanied by the evidence of
His gift of divine assistance,

5. And hope maketh not ashamed ;
because the love of God is shed abroad
in our hearts by the Holy Ghost which
is given unto us.

and exhibited in the vastness of
its blessing by its cost, the Sa-
viour's blood,

6. For when we were yet without
strength, in due time Christ died for
the ungodly.

7. For scarcely for a righteous man
will one die : yet peradventure for a
good man some would even dare to die.

8. But God commendeth His love
toward us, in that, while we were yet
sinners, Christ died for us.

gives good assurance of its com-
pletion in our future final justi-
fication at the last day, unto
eternal life ;

9. Much more then, being now jus-
tified by His blood, we shall be saved

5. And this hope is not such as shall confound and disappoint those that trust therein, for now already doth God love us,^f and hath shed abroad His holy Spirit in our hearts.

6. Yea, and indeed, while we were yet helpless, in His own due time^g Christ died for us, guilty^h tho' we were and undeserving of it ;

7. Now scarcely for a just man could any be found willing to die, tho'ⁱ for one who, not merely strict in his own duties, was moreover a good and generous person,^k some one might perchance offer himself ;

8. How powerfully then does God evidence His love for us, in that what such superior excellence could hardly prevail on any one to undertake, that Christ Himself has done for us in His death, us, who were yet sinners, and meriting nothing at His hands !

9. And how much more may we then conclude, that, having thus already been

ii. 9, and ix. 13, and xiii. 3, and viii. 2. Phil. ii. 22. And as Chrys. and Theod. See James i. 12, and so Orig. ap. Ruf.

^e Acts ii. 26. 1 Pet. i. 21. Coloss. i. 27. 1 Tim. i. 1.

^f As Chrys. We love Him, especially because He hath, verse 6, Theod. The former Œcun. and Theophyl.

^g Gal. iv. 4, 5, 6.

^h See on, ch. iv. 5, while men were so : not if we continue such, v. 1, but that we might forsake sin and come to faith. Orig. Cont. Cels. lib. iv. p. 179.

ⁱ Tho', tho' indeed, not but that, verily, no doubt. Comp. John ix. 30. Acts xvi. 37. 1 Cor. ix. 10, same word, γὰρ.

^k Simply and without such distinction, Chrys. and Theod. For a just man indeed it might be possible, tho' scarcely, to find one ready to die, how far greater then His love who died for sinners. Tho' for one thus kind, who first died for us, and whose love is diffused thro' our hearts, many might be found ready to suffer martyrdom : however unwilling we may ordinarily be to die even when death comes upon us in the just and usual course of nature. Orig. ap. Ruf.

from wrath thro' Him.

10. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life.

God having already been reconciled unto us as His people.

11. And not only so, but we also joy in God thro' our Lord Jesus Christ, by whom we have now received the atonement.

For tho' by descent subjected to the consequences of Adam's fall,

12. Wherefore, as by one man sin entered into the world, and death by sin ; and so death passed upon all men, for that all have sinned :

justified and accepted thro' His blood, our hope will be realized, and ourselves preserved from eternal condemnation hereafter, by His continuing favour ;

10. Seeing, that, if while we were yet aliens and enemies,^l we were brought into God's fold, by the death of His Son, much more reason have we to expect that, having thus been made His subjects and servants, we should eventually be saved by the completion^m and acceptance of His atonement, and never-ceasing intercession in our behalf before God.

11. Yea, and this not merely as they who are removed from God's wrath, but as boasting in Him, whom the Jews exclusively claimed under the Mosaic law, as our Father also, by this merciful reconciliation and adoption,ⁿ procured for us through our Lord Jesus Christ.

12. Thus then,^o as by one man sin came into the world, and mortality^p by sin, and thus mortality passed upon all men, in that all were treated^q as sinners,

^l Eph. ii. 12, 13, and seq.

^m Ch. iv. 25. John xiv. 19. Heb. vii. 25, share in His resurrection to eternal life. Theod.

ⁿ Ch. viii. 15.

^o As Matth. xiii. 52, and xviii. 23. Mark xii. 24, in which respect, same words διὰ τοῦτο.

^p Gen. ii. 17, with iii. 19, 22, and Rom. viii. 20, that mortality having hitherto been suspended and its corrective remedy open to his enjoyment. Comp. 1 Cor. xv. 12-24, and see on, v. 15.

^q As expl. vv. 15 and 19, sin for its consequences, Gen. xix. 15. Is. liii. 6, 11. Lam. iv. 6. Literally "for the sin of — is greater than the sin of —." L.x.x. Numb. xvi. 26. 2 Sam. xii. 13. Matth. ix. 2, 5, 6. Mark ii. 5, 7, 9, 10. Matth. xxvii. 24, 25. Luke v. 20, 21, 23, 24. Hebr. ix. 28. 1 Pet. ii. 24, and comp. 3 Kings, i. 21, treated as, literally "shall be." L.x.x. Gal. iii. 13. 2 Cor. v. 21. 1 John, v. 10. Deut. xxi. 8, 9. L.x.x. Levit. xx. 17 and 19. Numb. xiv. 34. L.x.x. Lam. v. 7.

So Chrys. How then did death come in and reign? By

(independently of any consideration of our own unworthiness and transgressions.)

13. (For until the law sin was in the world: but sin is not imputed when there is no law.

14. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of Him that was to come.

being created in Adam's image and likeness, and subjected consequently to the same end of our common nature, death, the result of his sin ; (Gen. v. 3.)

the sin of one. And what then means the "in that all have sinned"? By his fall, all, tho' they indeed had not eaten of the tree, became mortal thro' him.

(13. Not indeed but that^r during the whole period prior to the entrance of the Mosaic law actual sin was truly abroad among mankind, but still it could not have been for these their own personal sins that each died, for "the strength of sin is the law," (1 Cor. xv. 56) and there being then no law existent such death could not have come on them as the penalty of its violation,

V. 7, same word, γὰρ.

14. And yet it passed on all^s who lived from the time of Adam to that of Moses, tho' thus their sins, however gross in themselves, were not committed against any positive law denouncing death on its violation, like that (the only one preceding the Mosaic) given to Adam for his one trial ; who, by thus affecting all his descendants with the consequences of his conduct, was the type of Him who should thereafter

* If therefore that sin, says he, which arises from transgression of the law was the parent of death, how did all who were before the law die? For if death had its root from sin, and sin is not imputed where there is no law, how did death reign? Whence it is evident, that not that sin which is the transgression of the law, but that which was Adam's transgression, it is, which ruined all; and what is the evidence of this? that even before the law all died. Chrys.

Christ has rescued us ;

yea and not only so rescued us
as regards these,

15. But not as the offence, so also *is* the free gift. For if thro' the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many.

but as to those also belonging to
our own numerous individual
sins in addition,

16. And not as *it was* by one that sinned, *so is* the gift : for the judgement *was* by one to condemnation, but the free gift *is* of many offences unto justification.

affect them for good;†) thus, I say,^u as by one man came evil and ruin, so by One come blessing and rescue.

15. And yet not altogether are the cases similar, in that far from equal in magnitude is our loss thro' his fall with our restoration and grace in Christ; since, while in the former thro' the transgression and fall of Adam all^w were made subject to death,^x much more fully do^y the grace of God, and the gift and blessing obtained thro' the merits of the greater antitype our Lord Jesus Christ, abound to all;

16. And thus is not the blessing gained by us merely such as was our injury by the one sin of the one individual; for by that single transgression judgement and condemnation came on us, extending over all the inherited penalty of death, and therein treating them as sinners, and now by the present free grace and gift all are redeemed, not from the consequence of that one sin only, but from those of their own numerous personal sins also, being treated as righteous.

† For as he became the cause of that death introduced by his eating to those who sprung from him, altho' they ate not themselves of the tree, so Christ of δικαιοσύνη. Chrys.

^u Supplied from vv. 18 and 19, to which by a long parenthesis the apostle is carried on, in answering the above objection, and marking the difference in the two cases.

^w "The many," "the whole mass of mankind," "all together in one body," vv. 12, 18. Orig. Gk. not simply many, but "the many."

^x The sentence of mortality is what is here (Gen. ii. 17) called death: for after that divine sentence each day, as it were, he expected death: as also Symmachus interprets it. In the day that thou eatest of the tree, thou shalt become mortal. Theod. 38th Quest. on Gen. vol. i. 52. This death happened on the very day on which what God forbade was committed; the body losing that admirable state, which by the mystical and sacramental virtue of the tree of life it possessed, so as to be open to injury neither by disease nor age; and contracting in its room a morbid and death-bearing quality. Aug. in Gen. lib. xi. cap. 32, who quotes Chrys.'s exposition of this chapter, with great approbation. Cont. Julian, lib. i. This sentence, (Gen. iii. 17-19) then, is it a condemnation of the soul, or of the body? It indicates the condemnation of the body, and not of the soul; for it says, "until thou return to the ground from which thou wast taken; for dust thou art and unto dust shalt thou return." Origen. Dial. on the true faith, sect. ii. By the chain of this sentence (Gen. iii. 17, 18, 19), are we all tied and bound

CHAP. V.

and opened heaven itself to our attainment;

17. For if by one man's offence death reigned by one ; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

and, universally, as all thro' Adam were condemned to perish for ever, has He redeemed all to eternity of existence :

18. Therefore as by the offence of one *judgement came* upon all men to condemnation ; even so by the righteousness of one *the free gift came* upon all men unto justification of life.

19. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

17. And thus, again, while by the sin of one man death reigned throughout all the world, by the Lord Jesus Christ shall all not merely recover the forfeited immortality, but moreover, and beyond it, they, who by trusting^z in Him and the new covenant in His blood choose to avail themselves of the fulness of the offered grace and free gift of justification, thro' Him shall reign for ever in glory and happiness in heaven.

18. Thus then, to conclude the parallel, as by one sin all lay under condemnation,^a so by one mode of justification all are acquitted again to recovery of life;

19. Condemned, and acquitted, I say, since by this one transgression of one man all were dealt with as sinners^b by inheriting his punishment, which is equivalent to condemnation, and by the perfect obedience of One dealt with as righteous in being redeemed again to immortality, which corresponds with acquittal; Christ having by His

until, death being conquered, we depart from this life. In sorrow must *we* live, &c. &c. And again, For as in that first transgression of the command the strength of the body departed with immortality, and with death came infirmity, nor can that strength be regained, save when immortality is also regained, so must we ever struggle and contend in this corporeal weakness and frailty. Cyprian. *De Bono Patientiæ*, p. 268 and 270. Ed. Paris. 1649.

^y Much more might we expect that. Chrys. and Theod.

^z 1 Tim. iv. 10.

^a Thus cursed also was the ground for Adam's sake, Gen. iii. 17, 18, and inasmuch as regards punishment treated as guilty, and its thorns and briars may fitly figure out the corruption and taint of our own nature, now similarly debased from the same cause; but who could therefore say that it became a sinner thereby, "by imputation," in their modern sense of the word?

^b For that, when he had sinned and become mortal, those also that sprung from him should be the same, were not to be wondered at: but that by his sin another should become a sinner, what consistency were there in this? For so neither could such an one be found a debtor to retribution, unless indeed he became in himself a transgressor. What then here means the "sinners"? To me it appears the being subjected to punishment, and condemned to death: That then by Adam's death all became mortal, he has clearly and at length shown, &c. Chrys.

while the Mosaic law merely strengthened the condemnation of each for his own offences, and thereby gave room for the new covenant of grace to enter in,

20. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound :

for the salvation of all, of every nation, who fly to it as the sole aid and defence.

21. That as sin hath reigned unto death, even so might grace reign thro' righteousness unto eternal life, by Jesus Christ our Lord.

unwavering and faultless obedience and righteousness fulfilled and satisfied the covenant made to mankind in Adam, and thus blotted it out to give room to His own gracious scheme in the gospel.^c

20. Nor can your boasted law of Moses help you here; for the effect of its subsequent intermediate entrance must be to increase^d the greatness of your criminality individually in sinning against its clearer light, and prove your more complete need of the new covenant of grace, prepared as a remedy for these very excesses;

21. That in every view, whether as thro' Adam in the first instance affecting us with his inherited penalty, or as thro' your own specific offences entailing theirs, sin reigned unto destruction, grace might so also be seen to be our only refuge, triumphant in its all-embracing reign, and securing for us justification unto the attainment of everlasting life and happiness, thro' our Lord and Saviour, Jesus Christ.

^c V. 12-20. By one man sin came into the world, and by sin death, and so all became subjected to both; for inasmuch as all have sinned so they also die. For until the closing up of the law by our Saviour, sin prevailed among all, each in his own respective way transgressing, being betrayed thereto by the inherited infirmity of his nature, and therefore all have suffered its companion and consequence, death, likewise: and now all are forgiven and redeemed thro' Christ, and, having been seduced to sin and death by the former, are brought to justification and immortality by the latter. General sense of Theod. somewhat after Orig. (ap. Ruf.)

^d V. 13, and ch. ii. 21, and vii. 13, and iii. 19. John xv. 22, in contrast to v. 16.

Not indeed that it was given in order to make sin abound, but to warn men against it; but that thro' their own perversity it was abused and made productive of this contrary result; "that," *viz.*, as both Chrys. and Theod. remark, being frequently used by St. Paul, not as indicative of the cause, but of the result. Comp. on ch. ix. 33. Luke ii. 14, with Matth. x. 34. Luke ix. 45. Mark iv. 22. Luke xi. 50. John xii. 38. Rev. xiii. 13, &c. And so also did the law make it to abound, as Theod. on ch. vii. 8, &c. The law was given to show by how great and strict bonds of sin they are held who trust to their own strength to fulfil all righteousness, and so sin abounded when desire was the more excited by the prohibition, and the criminality thereof became the greater by their sinning against the law. Aug.

CHAPTER VI.

CHAP. VI.

ARGUMENT.

We should then walk worthily
of this new covenant,

TEXT.

1. What shall we say then ? Shall
we continue in sin, that grace may
abound ?

2. God forbid. How shall we, that
are dead to sin, live any longer therein ?

on our entrance whereunto we
were, in imitation and partici-
pation of our Lord's death and
resurrection, buried in the bap-
tismal water, to signify our own
death to sin, and rise again to
holiness :

3. Know ye not, that so many of us
as were baptized into Jesus Christ were
baptized into His death ?

CHAPTER VI.

PARAPHRASE.

1. What then? Having thus been once “by nature children of wrath,” and now by our entrance into the new covenant “made children of grace,” shall we therefore fall back from the professions whereupon we were admitted, and inconsistently persist in those sins we then renounced, in order that, as this grace has already abounded in providing against the lost condition of mankind by opening its remedying means of mercy and justification,^a so it might again in such altered circumstances abound to us also?

2. By no means; for how indeed can we who have thus died^b to sin live to it again?

3. Or can we be ignorant, truly, that in being baptized unto Jesus Christ we were baptized into a resemblance and participation of His death?

CHAP. VI.

ILLUSTRATIONS.

^a Ch. v. 20.

^b The doctrine of regeneration by baptism was so familiar to the Jews as to need only to be alluded to, John iii. 10, to be fully admitted: themselves indeed held that in that rite a person so entirely died to his former self, and so entirely acquired a new one, that he was no longer related to any connected with him by a previous consanguinity. And even so here we (spiritually) die to our former sinfulness, and rise again to a different life, as new beings. And again (below) as slaves are freed by death from the ownerships of their former masters, so are we, by the symbolical death of being plunged or buried in the baptismal water, redeemed from our old master, Sin, and taken into a new service, God's.

4. Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5. For if we have been planted together in the likeness of His death, we shall be also *in the likeness* of His resurrection :

6. Knowing this, that our old man is crucified with *Him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

7. For he that is dead is freed from sin.

4. For we were then immersed in the water, and as it were drowned, unto our own death, representing His thereby; that, as He rose again, the accepted offering for our sins, from the grave by the glorious power of God,^c so also might we rise freed from our own sins, from our own symbolical death, to live in a new state of existence.

5. For so, if we have imitated Him in the likeness of His death, should^d we also imitate Him in His resurrection, that, "as He died and rose again for us, so should we who are baptized^e die from sin and rise again unto righteousness."^f

6. Never forgetting, that herein our ancient selves, the old corrupt Adam, were crucified with Him,^g in order that the body, the subject of sin,^h being thus set aside,ⁱ we now become new creatures should be freed from our former bondage to sin,

7. Seeing that he, who is thus dead, has been rescued^j from the claim and

^c By His own inherent divinity, wherein He shared in the glorious attribute of the Father. Theod.

^d As v. 14.

^e In a similar manner is the sprinkling now in more common use in baptism symbolized. Hebr. x. 22. Ezek. xxxvi. 25. And Comp. Hebr. ix. 13, 14, and xii. 24. 1 Pet. i. 2.

^f Comp. Baptismal Service throughout. For if we do thus imitate His death, we shall share also in His resurrection to eternal life. Theod. There is a double resurrection: the first in the mind, from earthly to heavenly things: the other, the general one hereafter. Orig. ap. Ruf.

^g Gal. ii. 20, and v. 24. Eph. iv. 22. Coloss. ii. 11, 12, and iii. 9.

^h Ch. viii. 10, 13, and vii. 24. As 1 Cor. xii. 27. Orig. ap. Ruf.

ⁱ 1 Cor. ii. 6, and vi. 13, and xiii. 8, 11, and xv. 24. Gal. iii. 17. Hebr. ii. 14, same word, *καταργέω*.

^j Lit. "justified from;" i.e. any longer obeying: his master's right over him having expired.

8. Now if we be dead with Christ, we believe that we shall also live with Him :

that as He died once for all, thenceforward to live for ever with God, so should we in like manner, casting off our corruptions, walk with God the rest of our days; and, now rescued from the ownership of the devil,

9. Knowing that Christ being raised from the dead dieth no more ; death hath no more dominion over Him :

10. For in that He died, He died unto sin once : but in that He liveth, He liveth unto God.

11. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God thro' Jesus Christ our Lord.

12. Let not sin therefore reign in

dominion of Satan, even as he, who naturally dies, is from those of the master whom he leaves behind.^k

8. If then we have thus died with Christ, we trust that the Holy Spirit, which raised Him up, and regenerated and renewed us, therein,^l will enable us to live with Him unto holiness.

9. Knowing then that Christ having once risen from the dead never again dieth, death having no more power over Him,

10. (In that in thus dying He died once for all to sin,^m as its victim at the same time and its conqueror, and having risen again liveth for ever unto God in changeless glory,)

11. Even so should ye consider yourselves dead indeed unto sin, and risen again in a new existence, to live to the glory of God, in the same Lord, our Saviour Jesus Christ.ⁿ

12. Let not then your old master,

^k That herein our evil propensities are crucified with Him, so that the body is released from them, no longer to serve sin, for when slain how can they any longer operate? Theod.

^l Eph. ii. 1, 5, 10. Tit. iii. 5, 6. 1 Pet. iii. 18. We should die to sin, looking for the resurrection. Theod. We shall also share in His resurrection. Chrys. 2 Tim. ii. 11.

^m Is. liii. 4, 5, 10. Coloss. ii. 15.

ⁿ 2 Cor. v. 15. Gal. iii. 27. Or as Chrys. by His assistance, and so Theod. and after His example.

your mortal body, that ye should obey it in the lusts thereof.

13. Neither yield ye your members *as* instruments of unrighteousness unto sin : but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God.

14. For sin shall not have dominion over you : for ye are not under the law, but under grace.

15. What then ? shall we sin, because we are not under the law, but under grace ? God forbid.

Sin, still exercise dominion over you, by means of that fleshly and natural body, which has been by you thus slain and superseded,^o again subjecting you to its lusts unto iniquity ;

^o As v. 6. *Or* simply, reign again in your weak and mortal body, still subject to temptation. Art. ix. cl. 2. During its short period of trial and mortality. Theod. Thus dead, and because dead freed from sin, v. 7. Orig. ap. Ruf.

13. Neither offer your members unto him again to work ungodliness, but offer yourselves unto God, as those who have died to the former, and live now to His honour ; and your members as instruments of holiness to His service.

14. For sin should^p now no longer exert any governance over you, seeing that ye are not under the law, expecting and needing yet a further covenant to blot out past offences on its justification, but under that covenant itself, which demands thenceforward holiness and purity?^q

^p The future for the subjunctive, as common in the lxx. of the Old Test. and so translated there by Eng. Vers. See ch. ii. 4, for examples : and so also in our own language, as in the Decalogue, &c. &c.

15. What then ? shall we be so inconsistent and false to our baptismal profession, as to return again to sin, because we are thus rescued into the covenant of discipleship ? Heaven forbid.

^q V. 1, and see vii. 4, 6, and viii. 2. Sin shall no longer be victorious, for you have now grace to support and strengthen you. Chrys. and Theod. and so also (Ecum. and Theophyl. Not under the letter which killeth, but the spirit which giveth life. Or under the law of the members. Ch. vii. 23. Orig. ap. Ruf.

not in name only, but in deed,

16. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey ; whether of sin unto death, or of obedience unto righteousness ?

17. But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

18. Being then made free from sin, ye became the servants of righteousness.

faithfully serve our new master,
God ;

19. I speak after the manner of men, because of the infirmity of your flesh : for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity ; even so now yield your members servants to righteousness unto holiness.

16. Having distinctly in word renounced the slavery of sin, and chosen another Lord, shall we in our deeds reverse this, forgetting that he only is our real master^r to whom we offer ourselves to do his pleasure, whether that master be sin unto death, or holiness unto justification?^s

^r 2 Pet. ii. 19.

^s Final.

17. Thanks rather be to God, that, however once sold under sin, ye have now in your very hearts been formed and moulded again into a new being, by the model in which ye have been recast.

18. Having thus been rescued from the service of sin, ye have been made subjects of holiness.

19. (I use an earthly illustration to meet the dulness of the least enlightened mind among you,^t) therefore as ye then yielded up your members slaves to uncleanness, and wickedness, to work their demands in ungodliness, even so now dedicate ye yourselves, and those same members, to holiness, unto sanctification.

^t I demand no impossible perfection from you, knowing the weakness of humanity, but temper my speech to suit man's nature, and only require that ye now serve holiness as ye once served sin. Theod. Servants, say I, reckoning as a man, and making account for the rebellious tendencies of the flesh; for in reality it is the truest freedom. Œcumen. I am content to order what even the weakest can do. Orig. ap. Ruf.

20. For when ye were the servants of sin, ye were free from righteousness.

and thereby, instead of everlasting misery,

21. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death.

obtain the prize held out to us of eternal happiness.

22. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23. For the wages of sin *is* death; but the gift of God *is* eternal life thro' Jesus Christ our Lord.

20. Even as it correspondently becomes you to do; for so likewise, while ye were yet in bondage to sin, ye were aliens from the service^u of righteousness.

^u Matt. vi. 24.

21. And which then indeed is the wiser choice? How nothingly and false the gain and rewards of that conduct, whereof ye now have learned justly to be ashamed, for the end thereof must be death!

22. But now, on the contrary, having been liberated from the dominion of sin, and placed instead under the service of God, ye have your gain and reward in present holiness, and in the end shall receive eternal life.

23. For the wages^w that sin pays are death; the gift^w which God in His mercy extends thro' Christ Jesus, our Master and Lord, to all that serve Him, tho' they can in themselves never merit it, is eternal life.

^w The one word meaning the ordinary pay of soldiers, the other an extra gratuity or bonus, given of his own free kindness by the commanding officer.

CHAPTER VII.

CHAP. VII.

ARGUMENT.

For now are we enabled to do so ; in that, as death dissolves the marriage tie, and leaves a woman at liberty to wed another,

TEXT.

1. Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth ?

2. For the woman which hath an husband is bound by the law to *her* husband so long as he liveth ; but if the husband be dead, she is loosed from the law of *her* husband.

3. So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress : but if her husband be dead, she is free from

CHAPTER VII.

PARAPHRASE.

CHAP. VII.

ILLUSTRATIONS.

1. Now that you are qualified thus to act, and thus find acceptance, by being no longer under the old covenant of that law which denounced death on the slightest deviation from its strict ordinances (Gal. iii. 10), is evident from the consideration which all acquainted with the law will admit, namely, that any law can be binding only as long as the subject of it yet lives,

2. Even as a woman who is a wife is bound to her husband during his life, but on his death, her conjugal character having expired, is freed from that law of marriage which before bound her.

3. So that, as formerly while he yet lived she would have committed adultery had she had intercourse with any other man, now at his death she is at liberty,

the law; so that she is no adulteress, tho' she be married to another man.

so has our symbolical death freed us from the conditions and disabilities of the Mosiac law, and left us, now united to Christ our Lord instead, to serve God acceptably and availably.

4. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to Him who is raised from the dead, that we should bring forth fruit unto God.

5. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

6. But now we are delivered from the law, being dead *to that* wherein we were held: that we should serve in newness of spirit and not *in* the oldness of the letter.

as regards the old tie, to unite herself to another without blame.

4. In like manner, my brethren, have you also died to the old covenant of the law^a in your baptism in Christ into the new,^b so as to be united to another, even to Him who rose again from the dead, that we should also rise again to a better hope and a holier life, bringing forth fruit unto God.^c

^a Ch. vi. 4-14. Not of course to its moral requisitions, Matt. v. 17 to end, but to its conditions, disabilities, and condemnation.

^b Ch. xii. 5. 1 Cor. xii. 13, 27. Ch. vi. as above. Gal. ii. 19, 20. Eph. i. 22, 23, and ii. 16. Or by virtue of the crucified body of Christ, who died to purchase us, and as above. (Eccum.

^c Ch. vi. 9-14.

5. Unlike indeed that our former existence, when, being still under the dominion of the flesh,^d the desires and lusts of sin, which ceased not to possess us, tho' we were under^e the prohibiting law, worked in our members bringing forth death.^f

^d Or as ch. iv. 1, under a mere course of outward ordinances and devoid of the spiritual help of the gospel. Theod.

^e As ch. ii. 27, and iv. 11, and viii. 25, and xiv. 20, same word, *διδ.* "If *ere*," not in the original. By the abuse of the law. Theod. Which were made manifest and exposed by the law. Chrys.

^f Ch. vi. 19, 21. James i. 15.

6. For now by our symbolical death^g are we freed from the law wherein we were held, so as to serve God thereafter in a new existence, under new promises, and in a new heart, and spirit, and not by a mere formal observation of the outward rites and typical shadows of the Mosaic dispensation.^h

^g As in the margin of our Trans. and Theod. The more perfect parallel of "the law is dead to us" is thus changed, remarks Theod. to avoid giving offence to the Jews, and with a prophetic foresight of those heretics who disallowed the old Test. Or as Chrys. if then by the death of the husband the wife is freed, how much more is she, when herself is dead!

^h Ch. ii. 20. 2 Cor. iii. 0, 7, 8. Phil. iii. 3.

CHAP. VII.

Not that the law indeed led us to evil, since it rather distinctly warned us against it,

7. What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

but that by it the sinfulness of our sins, and the consequent greatness of their condemnation, were increased, by their being directly in the teeth of such holy injunctions,

8. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead.

9. For I was alive without the law once: but when the commandment came, sin revived, and I died.

7. What then? By speaking thus of the old law, and shewing that while under it you were ever under sin also, do I disparage the law, or confound it with sin itself? Heaven forbid: they are direct opposites, "sin is the transgression of the law" (1 John iii. 4), nor should we know what was, and what was not, sin, but thro' instruction of the law; as for instance in the case of covetousness, or lust, unless these had been distinctly forbidden we should have remained comparatively ignorant that they were criminal:

8. Butⁱ sin, gaining an opportunity^k by the commandment to the reverse, worked in us evil desires of all kinds; an opportunity, I say, for without such law to the contrary the disobedience, which is the essence of sin, with the condemnation thereto attached, were dead.^l

9. And thus, before the giving of the law which threatened death for its violation, we might as regards our own individual conduct^m be considered as

ⁱ But what I mean is this, that sin, &c.

^k As 2 Cor. v. 12, and xi. 12. Gal. v. 13. 1 Tim. v. 14, same word, ἀφορμῇ: gaining the means of entering in, as the law or prohibition to Adam afforded an opportunity to rebellion, and as every injunction does an alternative not before existing of obeying or disobeying: the offence and essence of sin being its violation of a law previously appointed. Ch. iv. 15. 1 Cor. xv. 56. and so Theod.

^l And so Theod. For where there is no law pointing out what should be done, and denouncing what should not, there is there no opportunity or room for sin.

^m Ch. v. 13.

10. And the commandment which *was ordained* for life, I found *to be* unto death.

11. For sin, taking occasion by the commandment, deceived me, and by it slew *me*.

12. Wherefore the law *is* holy, and the commandment holy, and just, and good.

and thereby becoming the more offensive and fatal:

13. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good;

living and uncondemned, but, when the law came, the strength of sin revived,

10. And brought on us its victims the appointed penalty ; so that the very law, which taught those things “ which if a man do he shall live in them” (Levit. xviii. 5), itself was perverted into the mean, whereby for our transgression thereof we became subject to death.

11. For sin, gaining an opportunity to cause disobedience by the imposition of the commandment itself, crept in, and beguiled us,^a and so entailed on us the punishment denounced therein, even death.

12. So that we must acknowledge the general law itself, and the particular commandment cited above, to be holy, just, and good.

13. Can they, then, being so, be at the same time the real and proper source of our death ? Heaven forbid : No, it was sin ; it being hereby appa-

^a There seems however here a distinct allusion to Gen. iii. 1, 4, 13, as tho' sin, that is, the devil, were incited by the very prohibition of the law itself, which enabled him to exercise his malice against us in making us break its injunctions, and so Theod. interprets 9, 10, 11 of Adam and the commandment to him.

that sin by the commandment might become exceeding sinful.

the holiness of the law itself, and our better knowledge therein,

14. For we know that the law is spiritual : but I am carnal, sold under sin.

only evidencing the criminality of those under it ; (ch. ii. 17 to end)

15. For that which I do I allow not : for what I would, that do I not ; but what I hate, that do I.

16. If then I do that which I would not, I consent unto the law that *it is* good.

rent, that, by the entrance of that excellent law, it only obtained power to inflict its appropriate retribution, death, in that its excessive wickedness is the more increased by this positive law denouncing its commission.^o

14. So opposite indeed are the natures of sin and of the law, and so contrary their respective characters, that we ourselves cannot but perceive the antagonism between them going on within us while under that dispensation; the law itself we know to be spiritual, demanding spiritual holiness and obedience, ourselves^p on the reverse we find carnal, and enslaved by sin;

15. For that which we do our minds approve^q not, seeing that not that which our reason and conscience prefer,^r but what they condemn and hate, is the conduct we are seduced into.

16. If then this our conduct is avowedly against our better judgement,^s those judgements themselves give wit-

^o No, it was sin; so that by its thus bringing death on us, under the terms of good law, its true character is the more clearly seen, while the very commandment to the reverse evidences the excess of its criminality the more palpably. Theod. Orig. ap. Ruf. understands all this of the law of nature, to a sense of which we grow up, by which sin is reckoned accountable, and by whose very prohibitions it is inflamed.

^p Softening off the severity of the statement by including himself, as above, and in ch. iii. 7, and so 1 Cor. iv. 6, and xiii. 2, and x. 22, 30. Eph. ii. 3. Gal. ii. 17. 1 Thess. iv. 17, &c. He is here speaking of course of the case of a Jew, of one of "us Jews" under the old dispensation only; as Theod. explains, one living before the coming of grace in the gospel; "carnal," that is, not having obtained spiritual help; or so, and even before the law, as Chrys. Speaking in the person of others, as 1 Cor. ix. 22. Orig. ap. Ruf.

^q Ps. i. 6. Amos. iii. 2. Lxx. John x. 14. 1 Cor. viii. 3. 1 John, iii. 1, &c. same word, *γινώσκω*. Stop not to consider, being hurried away blindly by the force of passion. Theod.

^r Matth. ix. 13, and xvi. 24, 25. 1 Cor. iv. 21, same word, *Θέλω*.

^s As even the heathen poet owns,

"The mind and passion draw us different ways.

That while we see and praise the better course,

We yet the worse pursue."

Let no one suppose however that free will is here denied to us.

our minds all the while owning
the excellence of its commands,

17. Now then it is no more I that do
it, but sin that dwelleth in me.

and our flesh rebelling against,
and refusing to obey, them.

18. For I know that in me (that is,
in my flesh,) dwelleth no good thing :
for to will is present with me ; but *how*
to perform that which is good I find
not.

19. For the good that I would I do
not : but the evil which I would not,
that I do.

20. Now if I do that I would not,
it is no more I that do it, but sin that
dwelleth in me.

ness to the excellence of the law forbidding it.

17. Whereby it is evident, that it is, not the moral sense as trained and formed by the law but, our carnal passions rebelling against it, and enslaved to the sin inherent in us, that thus draw us into evil instead.

18. For in our carnal body still overpowering the purer feelings of the mind we are conscious that the power of virtue dwelleth not, so that even while we know, aye and aspire after, what is best, we find no strength within us competent to attain unto it ;

19. And thus not the good we fain would do, do we execute, but the evil we fain would not, that do we fall into.

20. If then we thus continue doing that which our better parts still disclaim, and fain would struggle against, it cannot be they that originate or consent thereto, but sin which tyrannizes over them.

for not so is it. The present description is of one under the law and before grace. Then is he overcome by sin, when he endeavours to live righteously by his own strength, without the help of the liberating grace of God. Aug.

21. I find then a law, that, when I would do good, evil is present with me.

So that at the same time we saw the right, and yet thro' the power of sin within us pursued the wrong;

22. For I delight in the law of God after the inward man :

23. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

and thus were entirely self-condemned, and helpless, tho' now rescued by the new covenant in the Redeemer, and strengthened by His grace unto all needful power.

24. O! wretched man that I am! who shall deliver me from the body of this death?

25. I thank God, thro' Jesus Christ our Lord. So then with the mind I

21. And thus we see the law of a far different master than the giver of the divine law of Moses binding us down, and restraining us, that even, when we aspire to what is right, evil still should press upon us on all sides, and subdue us.^t

And thus the law is with me in all my aspirations after good, while yet evil overcomes me in practice. Theod.

22. In the inner man of the mind and conscience indeed we still admire and love the excellent law of God,

23. But to prevent our obeying it, as well as merely approving, we see another law^u in our members, opposing that pure law of the mind, and leading us captive to those laws and lusts of sin, which reign in our flesh.

^u The figure of Sin, that is the devil, as a master ruling over the flesh, and imposing his laws thereon, in opposition to God ruling over the mind with His law therein, continued from ch. vi. Whence it may be seen that the account is of a man not yet under grace. Aug.

24. Well then under such circumstances might we exclaim, O wretched that we are, who shall free us from this condemning^w body of the flesh, which as the servant and instrument of sin thus destroys us !

^w Ch. vi. 6, 12. From this mortal body, by destroying death and offering immortality, as 2 Tim. i. 10. Theod. Justly does he call that a body of death, in which dwells sin, which is the cause of death. Orig. ap. Ruf.

25. Thanks be to God, who, thro' our Saviour, has done so.^x Thus then

^x V. 4. Ch. viii. 2, 3. 1 Cor. ix. 26, 27. Eph. ii. 10. Tit. ii. 14, and so Theophyl.

myself serve the law of God : but with
the flesh the law of sin.

was it that, while we were under the old covenant only, with our minds indeed we served God in acknowledging our duties; but with our bodies we performed them not, but became slaves to that other master, Sin;^y by the former we owned the excellence^z of the divine law; by the latter our own frailty and sinfulness;^{zz} which Christ's new covenant of grace can alone avail against.

^y And so Theophyl.

^z Vv. 7, 12.

^{zz} V. 5. According to Orig. ap. Ruf. the gradual growth of the young disciple under the natural and divine law, and so contending against the law of the members, is here described, this last v. 25, still speaking in the same character, and indicating the necessity of continual warfare and watchfulness against surprise. He here begins to describe him who is under grace, because tho' carnal designs may still exist, he, who being under grace in his mind serves the law of God, no longer serves them by consenting to do sin. Aug.

CHAPTER VIII.

CHAP. VIII.

ARGUMENT.

Thus then we are freed from
the wrath formerly lying on us,

TEXT.

1. *There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

2. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

and from the dominion of sin,

3. For what the law could not do, in that it was weak thro' the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh :

CHAPTER VIII.

PARAPHRASE.

1. Being then thus rescued, there remaineth no longer condemnation to us while under the new covenant in the Saviour, provided^a only we walk suitably thereto, being led, not by the flesh but, by the Spirit.

2. For this our entrance into the fresh service and law of that Holy Spirit which raises us up in a new existence^b to Christ has freed us from our bondage to those laws of sin and death, and qualified^c us to bring forth fruit unto God.

3. For what the Mosaic law could not effect, because it was thus^d unable to contend against the rebellious tendencies of the flesh, that God Himself, by sending His Son in the form^e of the flesh which had sinned, and as a sacrifice for its sin, has now done for us,

CHAP. VIII.

ILLUSTRATIONS.

^a Because we have now the grace of God's Holy Spirit to help us, and are not subjected to the flesh. Theod. He speaks now of the perfect disciple, as before of the imperfect. Orig. ap. Ruf. The condemnation is not because of the existence of, but our submission to, carnal desires, which is the case of those under the law without grace, for they are led captive thereby, but is not the case of those who in the mind serve the law of God. Aug.

^b Ch. vi. 11. Bringing life eternal. Theod.

^c Ch. vii. 4.

^d Ch. vii. 18-23. When literally understood, impossible to be unfulfillingly kept, and powerless as to any intrinsic virtue in its formal rites. Orig. ap. Ruf.

Because of the weakness of our mortal nature, subject as it is to such a variety of passions. Theod.

^e Phil. ii. 8. Hebr. ii. 14. As to flesh indeed alike, but how unlike to sin, while pure and perfect in His miraculous conception, as well remarks Orig. ap. Ruf.

and enabled, if willing, to bring forth fruit unto God,

4. That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

following the motions of the Spirit, and renouncing those of the flesh.

5. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

6. For to be carnally minded *is* death; but to be spiritually minded *is* life and peace.

7. Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be.

8. So then they that are in the flesh cannot please God.

hath conquered and put to death the excessive power which sin exercised over the flesh;^f

4. So that we are now enabled to fulfil the just demands of the law, provided only^g we walk after the Spirit, and not again subject ourselves to the dominion of the flesh.

5. For they who are of the flesh think and love the things of the flesh, and they of the Spirit the things of the Spirit,

6. The former indeed unto death, the latter unto life and peace ;

7. For the thoughts and desires of the flesh are at enmity with God, seeing that they obey not His sacred laws, nor indeed can ever do so, while remaining such as they^h are ;

8. And, consequently, they that follow them can never be pleasing to God, who enjoins an exactly opposite course.

^f Hath put an end to the power of sin, and the reign of death, fulfilling perfect righteousness, suffering death while innocent, and bringing to completion the object of the law. Theod. Put to flight and taken away sin . . . in those who keep the spirit and not mere letter. Orig. ap. Ruf.

^g Christ indeed has given the victory and the crown, but there is need also of ourselves. Our's it is to be able to hold fast what has been given by a holy walk and faith. Œcum. Because He has freely given us the victory we must not therefore relax, but preserve the grace bestowed by baptism, since far easier now is the struggle. Theophyl.

^h So Theod. Œcum. Theophyl. and Aug. At enmity indeed is such a view of the law. John xix. 7. Orig. ap. Ruf. And thus, while allowing the exposition given in the paraphrase, does he offer a second also throughout, referring to the spiritual, and the literal, interpretation of the law.

CHAP. VIII.

For, in our baptismal (as Theod. Hæret. Fab. Comp. lib. v. 18) entrance into the new covenant, "we were made members of Christ," and received His Spirit

9. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His.

to slay the fatal tendencies of our corrupt nature, and qualify us "to lead the rest of our lives according to this beginning";

10. And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness.

11. But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.

12. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13. For if ye live after the flesh, ye shall die: but if ye thro' the Spirit do

9. But you are not of the flesh, but of the Spirit, if at least God's Holy Spirit really dwelleth in you, for otherwise assuredly, if we have not that blessed Spirit which was in Christ,ⁱ we are none of His.

ⁱ John iii. 34. Gal. iv. 6. Christ Himself as comp. John xv. 26, and xvi. 14, 15; Or as Matt. x. 38, moved by the same spirit. Orig. ap. Ruf.

10. But, if Christ be formed in you,^k the body indeed has been slain because of sin,^l but the spirit is a new and holy life unto justification.^m

^k Ch. vi. 3, 4, 5, 8. Gal. iii. 20, 27.

^l As ch. vi. 6-13. Or the body indeed is condemned to mortality as the penalty of sin, ch. v. 12, but the Spirit will yet raise it up again by the resene effected by Christ, ib. v. 18. The body is dead unto sin, but your spirits follow righteousness unto endless life. Theod.

11. And if the Spirit of Him that raised Christ from the dead dwelleth in you, He that thus raised Him up from His mortal death shall also so revivify to a better existenceⁿ your symbolically dead bodies by His Spirit that dwelleth in you.

^m Final.

ⁿ Quickened again from the tomb your mortal bodies. Theod. Those who once thus died and were buried with Him will, like Him, be raised up again by the Spirit, His own temple and habitation being thus restored again. Orig. ap. Ruf. and so Aug.

12. So then, brethren, we are, not as before servants of the devil to do the pleasure of the flesh but, subjects of God redeemed and strengthened unto holiness;

13. Since, if we live to the former we must perish eternally; but if ac-

mortify the deeds of the body, ye shall live.

“children of God;”

14. For as many as are led by the Spirit of God, they are the sons of God.

15. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

16. The Spirit Itself beareth witness with our spirit, that we are the children of God :

“and heirs of the kingdom of heaven,” prepared for such as faithfully meet the trials and

17. And if children, then heirs; heirs of God, and joint-heirs with

cordova to the Spirit, we do put to death the deeds of the body we shall live everlastingly.

14. For as many as are so led by the Spirit of God, they, and they only,^p are the sons of God,

15. Sons indeed: for ye have not been rescued from the burden of the ancient rites of Moses to be now again subjected as slaves to a hard yoke^q from some severe taskmaster, a yoke of trembling and dismay, but have received the Spirit of adoption, whereby we are enabled to address God by the endearing name of Father,^r

16. And, being such in character also, the Holy Spirit^s meeting a corresponding spirit in ourselves together with it testifies, that we are indeed true children of God by our thus walking after the Spirit, and putting to death the deeds of the flesh.

17. And if children, then heirs also of God's divine inheritance, yea joint

^p Ch. vi. 8. By the aid of the Spirit. Theod.

^p If we would be really such, not only must we have received that Spirit and that adoption in our baptism, but be led thereby in our lives. Œcum. and Theophyl.

^q Gal. v. 1, and iv. 3, 6. 2 Tim. i. 7. And comp. Hebr. xii. 18-25. Spirit of the evil one. Comp. Hebr. ii. 14, 15. Aug. Have passed from the state of spiritual infancy, wherein ye were guided by mere fear. Mal. i. 6. Ps. cxi. 10. Gal. iv. 1-8, to that of adults acting from love, 1 John, iv. 18, to the Parent who has adopted and given you all things. Orig. ap. Ruf.

Luke xi. 2.

The original word "Abba" being confined to children and not permitted to servants.

^s Ch. v. 5. 2 Cor. i. 22; v. 5. Eph. i. 13, 14. We put forward this prayer (the Lord's) in accordance with the grace given to us, and sanctioned by God's own teaching in the Spirit, Theod. as Gal. iv. 6, the Holy Spirit bearing witness to this grace given to us. Chrys. and so from them Œcum. and Theophyl. Our being thus led by filial love is an evidence of the presence of that Spirit of adoption within us, whose alone gift it is. Orig. ap. Ruf.

CHAP. VIII.

distresses of this state of probation.

Christ; if so be that we suffer with *Him*, that we may be also glorified together.

Thus should we obtain that surpassing glory, to which all present sufferings are as nothing;

18. For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us.

and to which even the heathens trusted, and which they sighed after, amid the unrealities and miseries to which thro' the fall they had been subjected, tho' with such a prospect of a future release to immortality;

19. For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

20. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope,

heirs thereof with Christ our Head, so as, if now we suffer with Him, to be hereafter also with Him glorified.^t

^t 1 Pet. iv. 13, and below v. 20.

18. And well then may we be content thus to endure awhile, since we cannot but be assured, that all these present trials and distresses, great as they may now seem, yet are as nothing compared with that boundless glory, which shall then be manifested towards us as our portion for ever ;^u

^u 2 Cor. iv. 17.

19. To which expectation on our parts the whole world^w has ever borne witness, in its anticipations of a time and state to come, wherein the perfect triumphs of those whom God shall receive for His own shall be revealed.^x

^w Mark xvi. 15. Coloss. i. 23. Hebr. iv. 13, same word, *κτίσις*.

^x Eph. i. 14 ; iv. 30. 1 John, iii. 2, and so Aug.

20. For it has been universally subjected to the emptinesses and disappointments of fallen mortality, not thro' its own wanton rejection of a better condition, but thro' the sin of Adam reducing it thereto, with yet a hope and expectation^y

^y Gen. iii. 15. And comp. Bur. Serv. "in sure and certain hope of," &c. The whole visible creation, subjected by God's decree to mortality and corruption, is (by *prosopopeia*) waiting for and expecting the change to immortality ; while the invisible powers are grieving for men's sins (Luke xv. 7) and looking for their rescue. Theod.

21. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22. For we know that the whole creation groaneth and travaileth in pain together until now.

and concerning which, we also (so much more blessed in that we are already elected into God's church and family) as ardently long for the time when that family shall be received into the eternal home of their Father ;

23. And not only *they*, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

24. For we are saved by hope : but hope that is seen is not hope : for what a man seeth, why doth he yet hope for?

21. That the time would still come at last, when it should be rescued from the bondage of this its lost estate to the freedom of the noble inheritance prepared for the redeemed children of God.

22. In such a situation then were all the world suffering, and labouring, yet supported by hope of some anticipated release hereafter;^z

^z As the old heathen philosophers prove in their discussions of a future after death.

23. And not they only, but ourselves also,^a who have received the first fruits of the Spirit in our adoption into God's family, groan within ourselves after the more complete fulfilment of the blessings of that adoption, the redemption of our bodies from their present corruption, and resurrection from their ended mortality;^b

^a 2 Cor. v. 2, 4, as Theod. The adoption of believers now being in conversion of the spirit from error to God, and not that of the body to immortality. Aug. and so again Cont. Ep. Pel. ad Bon. lib. iii. By regeneration here (Matth. xix. 28) no one can doubt that the final resurrection is meant, which St. Paul also calls adoption and redemption, saying, "but ourselves also," &c. Have we not then been regenerated, adopted, and redeemed by the sacred laver? And yet there remains a regeneration, adoption, and redemption, which yet we must patiently wait for in the end.

24. For, like them, we are also looking forward in hope^c and expectation of that future salvation when all things shall be accomplished, not as those who think to be therefore free now from all afflictions,^d the common lot, under which both we and they must groan

^b Luke xx. 36. 1 Cor. xv. 53.

^c 2 Cor. v. 7. Gal. v. 5. 1 Pet. i. 3-10.

^d V. 17, &c. Ch. v. 3.

and so are strengthened to present
patience by that glorious hope.

25. But if we hope for that we
see not, *then* do we with patience wait
for *it*.

Meanwhile the Holy Spirit also
helps and supports us,

26. Likewise the Spirit also helpeth
our infirmities : for we know not what
we should pray for as we ought : but
the Spirit Itself maketh intercession
for us with groanings which cannot be
uttered.

awhile in the flesh, nor as those who have already attained,^e (for such a present full perfection were not hope^f at all, but actual sight, nor in its present completion would leave any ground for hope ;)

25. But as those, on the contrary, who, if we may yet confidently anticipate that final happiness which we do not yet enjoy, are the more nerved up thereby to patient endurance of our present circumstances, be they what they may, in waiting for it.

26. And meanwhile also the Holy Spirit^g supports us under all our infirmities, so that our sighings beneath the burden of these our present evils are not the mere murmurs of the ignorant, but tho' we know not of ourselves what is best for us, or what should be the chief object of our prayers, yet He is with us, the Spirit of grace and supplication,^h interceding and praying for and within us in the feelings and aspirations of the heart, tho' they be not outwardly expressible in words.

^e Phil. iii. 12. Comp. 2 Tim. ii. 18.

^f Hebr. xi. 1.

^g Not the Divine Third Person of the Blessed Trinity, but grace and spiritual help moving us to address God in fervent aspirations, while specifically asking for nothing, but leaving all in God's hands. Comp. 2 Cor. xii. 8, 9. Theod.

Chrys. refers this to the spirit of prayer given in yet earlier times to one as interceding for the rest according to his office, 1 Cor. xii. 1-12, supporting and enlightening us, who might otherwise complain of our afflictions, and merely ask for such release or temporal goods as might seem to our own blindness best. The blessed Spirit Himself teaches us how and for what to pray, praying in us as God, to God, by whom our hearts are required, and who knows all He utters, however beyond clear expression in our words. Orig. ap. Ruf.

^h Zech. xii. 10. Eph. vi. 18.

27. And He that searcheth the hearts knoweth what *is* the mind of the Spirit, because He maketh intercession for the saints according to *the will of* God.

as does the conviction that all we now bear is thus working out our final good,

28. And we know that all things work together for good to them that love God, to them who are called according to *His* purpose.

being part of God's distinct dispensations for the exercise of His people,

29. For whom He did foreknow, He also did predestinate *to be* conformed to the image of His Son, that He might be the firstborn among many brethren.

27. Nor need we doubt, but that such are known by God, however unpronounced by the tongue, for He, who seeth into the heart, well understandeth what are these objects and motions of that Spirit; because He is beseeching for us Christiansⁱ according to God's own design^k that He should thus aid us.

28. And, furthermore, we are assured, that all things which occur, be they ever so heavy to be borne now, are working together for the eventual good^l of such as sincerely love God, having been admitted into His church and among His people, according to His gracious intentions^m formed in favour of mankind before the world began:

29. Inasmuch as that with respect to those very persons whom He foresaw would be such, faithful still and persevering in their love under whatever circumstances, these hath He Himself predetermined should be made to resemble His Son, and walk in His foot-

ⁱ Ch. i. 7, &c.

^k As 2 Cor. vii. 9, 10, same words, κατὰ Θεόν. Asking what God knows is best for us, and approves. Œcum. and Theophyl.

^l V. 17, &c. Ch. v. 3, &c.

^m Eph. i. 9-13, and iii. 6, 11. 2 Tim. i. 8, 9. Tit. i. 2. Comp. Deut. vii. 6. Or called according to His design that they should suffer, 29, For so He fore-appointed, 30, And so called to, and thro', suffering and trial, for whom He loveth He chasteneth, and scourgeth every son whom He receiveth; and having thus called, &c. Or love God, for these are they who are called as He designed, by being such as suitably answer to that calling. Eph. i. 4. Called being predisposed to obey. For, whom He foresaw thus predisposed, these He predestinated to share His Son's glory, Phil. iii. 21, and to that end called, justified in baptism, and glorified by present sonship and divine grace: but let no one suppose that such prescience compelled those thus foreseen to aught, &c. Theod. And so also Chrys. to v. 31 (both understanding the purpose, πρόσθεσις, of the called, not of the Caller, "His" as the Italic letters indicate not being in the original.) He here mentions the πρόσθεσις also, that it may not be attributed to the mere calling; since in that case both Jews and Greeks would have objected. For if a call alone had been enough, wherefore were not all saved? On which account, he says, that not the call alone, but the πρόσθεσις (predisposition) also of the called wrought their salvation; for the call was not compulsory or irresistible. All then were called, but not all obeyed. Chrys. And see on πρόσθεσις; ch. ix. 23.

whom He hath encouraged to endurance thereof by His already extended blessings, call and favour.

30. Moreover whom He did predestinate, them He also called : and whom He called, them He also justified : and whom He justified, them He also glorified.

Why then should we fear what man can do or say against us, since God remains our friend the same in spite of all, and has, in the sacrifice of His Son, proved, that nothing we spiritually need shall be wanting on His part?

31. What shall we then say to these things ? If God *be* for us, who *can be* against us ?

32. He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give

steps, with Him to suffer here, if with Him they would reign hereafter, that soⁿ He might be the firstborn among many brethren;

30. And whom He had thus appointed to present trials, these also for their comfort and encouragement hath He invited to His church and favour, and not invited only, but, on their hearkening to His voice, justified and made partakers of that present sonship and honour,^o which we thus^p trust to see hereafter more completely developed into everlasting triumph and glory.

31. What then shall we say? or what further ground of support and patience shall we require? If God be thus on our side, who can avail against us to deprive us of this our inheritance, however to the unbelieving our present suffering state may seem to speak of ruin and faded hopes?^q

32. He who spared not His own Son, but gave Him up as the sacrifice for us, how can He otherwise than with Him

ⁿ Phil. iii. 10, 21. 1 Pet. iv. 12, 13. Coloss. i. 24. 2 Tim. ii. 12. Heb. ii. 9, 10. 1 Thess. iii. 3. 1 Pet. ii. 20, 21, and v. 9, 10. 2 Tim. iii. 12. Acts xiv. 22. 2 Cor. iv. 10. Luke xxiv. 20, &c. And comp. Visit. of Sick. Exhort. "And there should be no greater, &c." As we imitated Adam in his sins, so now Christ in His holiness. 1 Cor. xv. 49. Cyril in Cœcum. As Gal. iv. 19. Orig. ap. Ruf.

^o John xvii. 22. Eph. ii. 5, 6, 7. 2 Cor. iii. 7, 11, 18. 1 Pet. iv. 14. 1 Thess. ii. 12, and so Orig. ap. Ruf. Justified, as on v. 28 and ch. v. 1.

^p Vv. 15, 18, 19, 29.

It is of course evident then that there is here no promulgation of any arbitrary or irreversible decrees towards predetermined individuals, but simply a description of God's method of receiving men, and dealing with and rewarding those who He foresaw would be faithful and take advantage of His offers; characters and dispositions being throughout treated of, and all put conditionally.

^q Phil. i. 28. As see Ps. xxvii. 1-4. Orig. ap. Ruf.

us all things ?

Or who can throw us back to our old lost state again, since God hath thus pardoned and received, and Christ thus died, and now lives again for, us ? .

33. Who shall lay anything to the charge of God's elect ? *It is* God that justifieth.

34. Who *is* he that condemneth ? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Or how can aught of present affliction, which Himself hath sent for good, deprive us of God's love, if we remain but true to Him, our Master, and fight faithfully under that Captain of our salvation unto victory over all,

35. Who shall separate us from the love of Christ ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword ?

36. As it is written, For Thy sake

give us furthermore all things that be necessary for the completion of that redemption so dearly purchased?^r

33. Who, again, amid all the sneers and taunts of the Jew, and of the Heathen, can yet make vain our baptismal privileges and acceptance by God into the benefits of His church and kingdom,^s and justly pronounce us still under wrath thro' sin, when God Himself has justified and received us?

34. Or who bring us back to the state of condemnation from which we had escaped thro' our admission to the Christian covenant,^t since Christ Himself has died, yea rather has risen again,^u and sits at the right hand of God, making intercession for us?

35. Or who can alienate Christ's love from us?^w Can such mere present distresses, or straits, or persecution, or famine, or nakedness, or danger, or slaughter?

36. All which, so far from indicating

^r Ch. v. 9, 10.

All good things here, understanding, v. 31, of worldly privations and spoliations. Theod. How differently then shall we now look upon such afflictions, since they thus tend to good! and how can any succeed against us, when in fact this their very hostility thus by God's grace and favour leads to our advantage? Chrys.

* "Elect." See on, ch. ii. 4. Those to whom, by the preaching of the gospel among them, God has opened His church and covenant; as He formerly did exclusively to the Jews; whom He has chosen to succeed into their place, and who will like them be individually rejected again, if they make not that calling and election sure, by walking worthily thereof. Comp. ch. xi. 19-23, and xiv. 15. Deut. iv. 37, and x. 15, 16. Exod. xix. 5, 6, with 1 Cor. x. 1-13. Matt. xiii. 47, 48. Phil. ii. 12, 13. Coloss. i. 2, 13, 22, with 23. 2 Pet. i. 3, 4, with i. 10, and ii. 1, 20. Gal. iii. 3, 4, 26, 29, with vi. 7, 8. Heb. x. 39. 2 Pet. iii. 9. us "all," v. 32 above. 1 Cor. viii. 11. Luke vii. 30. Hebr. iii. 1, 12, and iv. 1, 2, and vi. 4-7, &c. &c. Chrys. however interprets the elect as of those thus fitted in v. 28. For election is the mark of virtue. For if, when a breaker chooses horses as fitted for the course, no one could condemn them without being ridiculous in so excepting against them, much more, when God hath chosen souls, would they be absurd who objected to them. And comp. Numb. xxiii. 8. "Lay anything," &c. ἐγκαλέω, same word, Acts xix. 38, 40, and xxiii. 28, 29, and xxvi. 2, 7. Lit. "impeach." Thus

O! easy faith, to think that murder's stain
Can by a passing stream be
cleansed again,

was the exclamation of one of the heathen poets.

^t V. 1, and argument of ch. vii.

we are killed all the day long : we are accounted as sheep for the slaughter.

37. Nay, in all these things we are more than conquerors thro' Him that loved us.

retaining still His approbation on our conduct under every thing that befalls us?

38. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

anger on the part of God, are merely the fulfilment of that which it has been prophesied His servants should be subject to for His Name's sake, when the Psalmist expressly says, "For Thee are we exposed daily to death, we are reckoned as sheep ready for slaughter." (Ps. xlv. 22.)

37. Nay surely; He, who bade us expect such, and take comfort in the assurance that He had overcome the world,^x and all these its powers, will not now desert us in our own appointed trials, but rather will continue as before to love us, and make us conquerors also.^y

38. For well convinced am I, that, if we be not wanting to ourselves,^z such mere outward circumstances can never alter or lessen the divine regard for us, and that neither death, nor continuance in life, neither the malice of the devil, nor the authorities and rulers of the world persecuting us, neither present, nor future, external events,

^a Ch. iv. 25, and v. 10.

^w What can separate one thus loved, and thus blessed with spiritual blessings, from Christ? Chrys.

^x John xv. 20, 21, and xvi. 33. 1 Cor. xv. 57.

^y But in all this we rise superior, by the grace and help of Him who loves us. Chrys.

^z Matt. x. 23. Mark xiii. 13. Rev. ii. 26. 2 Pet. i. 10, and ii. 20, 21. Against all these we are fortified, and must rise superior to them, by remembrance of God's love towards us; for neither all these together, nor another such universe in addition, could weigh with me against the love we bear Him in return: height and depth, i.e. Heaven and Hell. Theod. and so Chrys. None of these could dissuade me from love to Him, for His to us is greater than all. And so Orig. Cont. Cels. lib. i. p. 3. Neither threat of death, nor promise of life, for He who believes in Christ, tho' he should die yet will he live, and He gives life eternal, John xi. 25, 26, nor angels, for Gal. i. 8, nor principalities, for He has triumphed over them, Coloss. ii. 15, nor powers, for Matt. xii. 29, nor present, nor future seductions, trials, hopes, and fears, nor turnings aside into extravagant speculations in things beyond our reach (comp. Coloss. ii. 18) nor love for any created being here can separate us from God's love. Aug.

39. Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

39. Neither height of prosperity, nor depth of adversity, nor any thing else, can avail to deprive us of God's love and favour covenanted to Christians thro' Jesus Christ our Head.

CHAPTER IX.

CHAP. IX.

ARGUMENT.

St. Paul's sorrow for the Jewish nation rejected thro' want of faith in Christ,

TEXT.

1. I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

2. That I have great heaviness and continual sorrow in my heart.

and wish that it were possible, by any present personal sacrifice on his part to reinstate them.

3. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh :

4. Who are Israelites ; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of

CHAPTER IX.

PARAPHRASE.

CHAP. IX.

ILLUSTRATIONS.

1. To return now to the Jews, the once exclusively elect people of God, most truly, before Christ and the Holy Ghost as witnesses together with mine own conscience of my sincerity, do I assure you,

2. That on their account I have great, and deep, and continual, sorrow in my heart ;

3. For, could it avail to bring them to the state I thereby forfeited, I could even pray to be myself cut off from the church^a of Christ by present excommunication or death,^b in behalf of them, who are my brethren and kindred in our common parentage ;

4. Israelites in blood, to whom as such belonged the adoption to God's family,^c His more immediate presence

^a As ch. xvi. 7. 1 Cor. xii. 12.

^b In evident allusion to Exod. xxxii. 32. Blotted from the book of the living, the roll of the church militant on earth. Numb. xi. 15. For similar hyperbolical phrases see Gal. iv. 15. 1 Thess. ii. 8, &c.

^c Exod. iv. 22, 23.

the law, and the service *of God*, and the promises ;

5. Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen.

(Jewish objection concerning God's pledged election answered.) Not that in this their present rejection God's promises of their being His chosen church and people had failed ; for such were never made to all the mere fleshly descendants of Abraham, but again and again limited to specific branches among them ;

6. Not as tho' the word of God hath taken none effect. For they *are* not all Israel which are of Israel :

7. Neither, because they are the seed of Abraham, *are they* all children : but, In Isaac shall thy seed be called.

among them in the Shechinah,^d the divine covenants,^e the ancient law, the holy appointed services of the Temple, and the promises of Canaan, that type^f of the heavenly country awaiting the faithful ;

5. Who can boast of the Patriarchs as their own, the fathers of their race, and of whom as touching His humanity is Christ, a fellow-Israelite, Christ, who as regards His divinity is above all, God, blessed for ever. Amen.

6. But, in thus speaking of their present rejection, I say it not as tho' it were possible that the promises of God had failed, for it is not all, who are merely Israelites in descent,^g that are therefore that true Israel to whom these promises were made,

7. Nor, because they may be the children of Abraham by earthly ancestry, are they therefore all necessarily the children and heirs of these promises,^h for even in the very promulgation of them they were limited to the

^d Exod. xxv. 22. Numb. vii 89. 1 Kings viii. 10, 11. In miracles. Theod.

^e Gen. xvii. 7-10. Exod. xxiv. 8. Jerem. xxxi. 31, 32.

^f Hebr. xi. Promises made to the fathers and by the prophets. Theod.

^g Matt. iii. 9.

^h The adopted children of God. Theod. The general view of the fathers below cited, that Esau and Ishmael, Isaac and Jacob, were respectively chosen or rejected from the foresight of their dispositions and faith, seems at first sight indeed more completely to preserve the analogy with the case in hand, the spiritual Israel heirs of that faith being thus, ch. iv. 11, 12, the promised heirs of that election ; and yet, if without unpardonable presumption it may be said, there surely seems therein somewhat of confusion between the primary notion of election as depending on God's sole choice according to the good pleasure of His will, see on, ch. viii. 33, and the secondary one of men's fitness to take advantage of, actually secure to themselves, and abide in, it by faith and fidelity. See on, ch. ii. 4.

8. That is, They which are the children of the flesh, these *are* not the children of God : but the children of the promise are counted for the seed.

9. For this *is* the word of promise, At this time will I come, and Sarah shall have a son.

10. And not only *this* ; but when Rebecca also had conceived by one, *even* by our father Isaac ;

family of Isaac,¹ and his seed only, and not that of Ishmael also, was to be called to God's special favour and constituted His church.

¹ Gen. xxi. 12.

8. So^k then we see that not all the mere natural children of Abraham are therefore the adopted church of God, and of His promises, but those only so reckoned as that chosen seed, to whom those promises were distinctly made and limited,

^k By the children of the flesh are meant those born after the common order of nature; and by those of promise such as were granted by grace. Theod. as in next verse. And so are they alone now reckoned as the seed who inherit the faith of Abraham, to which the promise was made. See ch. iv. 16. Orig. ap. Ruf.

9. Which promises then were on this wise,¹ "In the due time from this will I revisit you^m in the accomplishment of the now signified blessing, and Sarah shall have a son, and with *him* will I establish My covenant, and with *his* seed after him, for an everlasting covenant."

¹ Gen. xviii. 10, with xvii. 19-21.

^m Ps. viii. 4. Luke i. 68.

10. Nor was this the only instance wherein the line was drawn, and the definite choice of a peculiar family made; for, again, when Rebekah had conceived by our father Isaac, both parents being thereby the same,ⁿ and the children twins,

ⁿ The mother of both being the same, and not as before the one a bondwoman and the other a free. Theod.

11. (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth;)

12. It was said unto her, The elder shall serve the younger.

13. As it is written, Jacob have I loved, but Esau have I hated.

whereof all were well throughout assured, and owned the greatness of His free and undeserved grace to themselves ;

14. What shall we say then? *Is there* unrighteousness with God? God forbid.

11. Even^o before those children were born, or had done good or evil so as to afford any ground for preference or partiality by their conduct,^p it was said to her, in manifestation of God's design of selecting, according to the good pleasure of His will, whom He thinks proper, as the depositaries of His special blessings and advantages, not as tho' any had deserved it,^q but for His own free grace and favour,

12. "Two^r nations are in thy womb, and two manner of people shall be separated from thy bowels, and the one people shall be stronger than the other people, and the elder shall serve the younger."^s

13. Even as it is also said in Malachi;^t "Jacob have I loved," restoring him after his captivity, "Esau have I hated"^u and laid his mountain and his heritage waste: to the one nation shewing kindness, and to the other severity.

14. What shall we say then? Is there injustice with God in all this? By no means,

^o As ch. v. 7, indeed, same word, γὰρ.

^p For God foresaw the disposition of each. Theod. and so also Chrys. For His election corresponds with the foreseen disposition of men, He regarding not mere descent, but character. Theod. And with v. 13, Some are hereby led to fancy that St. Paul takes away freedom of will. But we reply, it was done by the prescience of God, whereby He knew, while yet unborn what each would be. Aug. Tho' all was from the alone will of God, yet was Jacob made a vessel to honour for the purity and simplicity of his mind, according to 2 Tim. ii. 21. Orig. ap. Ruf.

^q Deut. ix. 4, 5, and x. 15.

^r Gen xxv. 23.

^s 2 Sam. viii. 14.

^t Ch. i. 2, 3.

^u Hate and love: that is comparatively, preferring one to the other. See Gen. xxix. 30, 31. Deut. xxi. 15. Prov. xiii. 24, and xxv. 17. Matt. vi. 24. Luke xiv. 26. John xii. 25. And so neither Isaac nor Jacob being mere children of the flesh, but extraordinarily and of promise, to them and not to all of mere descent did these blessings appertain. And so, while had they been chosen for merit of works actually done in the flesh, they might justly have transmitted the benefits thence accruing down to their posterity, now can these blessings be the portion of such only as like themselves have been chosen and adopted as His sons by God's choice, and to them also applies the whom He foreknew, &c. Ch. viii. v. 20. Orig. ap. Ruf.

15. For He saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16. So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

as well as the justice of His dealings with others.

17. For the scripture saith unto

15. Nay yourselves have ever prided yourselves on this very dispensation, and justified God for His goodness therein, when thus it was that He ever heretofore tendered His covenants to you, saying to Moses that He would afford special favours to whom He thought proper, and, according as seemed good in His own eyes, extend His peculiar and by all undeserved mercies.^w

16. And thus then it was not on the mere wish of man, as of Abraham^x praying that Ishmael might be the father of the coming people, or of Isaac^y desiring that the blessing should be derived through Esau; nor on man's actions, as of Esau^z himself running to obtain it, but on God's own free choice and gift that it depended whom He would select for His own peculiar people and church on earth, to be enlightened by the knowledge of Him, and made possessors of His conditional covenants.

^w Exod. xxxiii. 19. As the word alludes to the manifestation of the divine Presence, which it had been promised should accompany the Israelites in their journey, v. 13-16; and as it is again and again used by the Apostle for the special grace of election to the correspondent blessings and privileges of Christianity; ch. xi. 30, 31, and xv. 9. 2 Cor. iv. 1. 1 Tim. i. 13, 16. Tit. iii. 5. 1 Pet. i. 3, and ii. 10; it seems reasonable so to interpret it here. I will continue mercy in assistance to him believing, whom in mercy I before called: Nor, v. 10, does he take away free will, but shews the necessity of God's grace "preventing us that we may have a good will, and working with us when we have it." Aug. And so as Ps. cxxvii. 1. Orig. ap. Ruf.

^x Gen. xvii. 18.

^y Gen. xxvii. 4.

^z Ib. v. 30.

17. And again remember what God

Pharaoh, Even for this same purpose have I raised thee up, that I might shew My power in thee, and that My name might be declared throughout all the earth.

And so then in like manner, and with similar fidelity, may He from among the whole nation now accept as His own, and reject as merely nominally His in fleshly descent, whom He will.

18. Therefore hath He mercy on whom He will *have mercy*, and whom He will He hardeneth.

(Objection arising from this statement of the subject answered). Not however that the Jews can take comfort from all this, as tho', in themselves therefore blameless, they had reason rather to complain of being treated as sinners; in that, even if it were so, in the present instance as in those just mentioned, that His alone free choice was concerned, even then the gift or continuance of such national privileges might, as we have seen, righteously depend on His sole sovereign will, nor could His blind and ignorant creatures quarrel with His inscrutable decrees, or under any circumstances claim any thing for desert.

19. Thou wilt say then unto me, Why doth He yet find fault? For who hath resisted His will?

said to Pharaoh, "For this very cause have I hitherto saved thy life, and preserved^a thee amid the plagues that have fallen on thy country, that I might manifest My power in thee, and make My name^b celebrated throughout the world."

18. So then, all being undeserving in themselves, and unable to claim His favour as their right, He accepts and retains as His own whom He wills, and whom He wills He also leaves to the hardness of their own^c hearts to reap the fruit of their own devices.^d

19. What then? because I have thus shewn you, that tho' now as then there should be but a small number of you who are yet His Church and people, still are the promises of God unimpeached, because now as then but a small number of the nominal Israel after the flesh are the spiritual seed to which they are pledged,^e and that God's free grace can alone thus give and continue blessings actually deserved by none, will you now turn round, and

^a So in original Hebr. and L. x. x. of Exod. ix. 16. Suffered thee to rise to power. Theod.

^b Baruch ii. 11. 1 Sam. iv. 8.

^c A positive word being put for a permissive, and the withdrawal of grace as tho' compulsion to the opposite course, ch. i. 24, 26, 28. Acts vii. 42. Comp. John xix. 38 with Acts xiii. 29. Ez. xiii. 19. Matt. vi. 13, "lead us not," with James i. 13. So the heathen Sophocles, The bitter blasts of the fierce winds at times compose the roaring sea, i.e. by their withdrawal. And see on ch. xi. 32, l. and on ch. v. 20. It appears indeed from the original text of Exodus (Hebr.) that God did not forsake or harden Pharaoh until he had repeatedly resisted the divine warnings, and hardened himself by perverting each fresh mercy in the removal of the plagues into an occasion for returning to his obduracy. And so Theod. God was not the author of Pharaoh's wickedness, but only exercised His wonted forbearance towards him, while he, esteeming that long suffering weakness, by it increased his own infidelity. Even thus as, ch. ii. 5, he abused it so as to become worse; for tho' God directly hardens not, he who softens not under such kindness gets hardened. Knowing his disposition God put him forward as a warning. For to be good or bad is our's, that the good be destined to such or such glory, or the bad to such or such punishment is God's. Orig. ap. Ruf. This hardening was the due punishment of God's retributive justice on his infidelity, as ch. i. 28. Aug. The word perhaps however seems, as above, rather to be understood as put in direct contrast with the "hath mercy," or accepteth, here, and corresponds with the "endured with much long-suffering" of v. 22, on which verse Aug. says, He shews

20. Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed *it*, why hast thou made me thus?

-

21. Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

pervert all this, saying "What fault then it is of our's if we be thus cast off, or why should God blame us herein, when His own will and fore-appointment and not ourselves are the real cause ?

20. Nay but consider, O man, who art thou that darest reproaches ^{to} with God? Can the thing made thus sit in judgement on its maker^f under any circumstances, the nation complain that its state is not exactly such as itself might deem best ?

21. Hath not the potter right and license^g over the clay under his hands of the same lump to make some vessels^h with beauty for ornament, and others for mean and servile purposes? And hath God then none to honour some nations above others, or one portion of the same nation above the remainder? and this especially since He hath in this very instance shewn you, that such His dispensations are not the cause, but the consequence,ⁱ of your own unfaithfulness.

that this hardening of Pharaoh was the deserved result of his previous impiety, which yet God bore patiently, until it was fit he should be made an example of.

^d And so now also will He accept the faithful and reject the unbelieving among you. Theod. in exact consistency with his exposition, v. 6-17.

^e John viii. 39. Gal. iii. 7, 29, and iv. 28. Rom. ii. 25 to end, and iv. 11, 12.

^f Is. xlv. 9.

^g 1 Cor. viii. 9, and ix. 4, 5, 6, 12, same word, *ἐξουσία*.

^h Jerem. xviii. 1-11, and xxii. 28, and Hos. viii. 8, not fit for use, Lxx. and see Wisdom xv. 7. Comp. 2 Tim. ii. 19-22. To the holy and spiritual indeed it may be permitted, 1 Cor. ii. 15, Eph. iii. 18, John xv. 15, to understand these things, and how by His prescience God chooses those who would believe, and condemns the unbelieving, but to the curious and carnal inquirer, such as the above is the fit answer. Aug. after Orig. who explains its application to the former also, by 2 Tim. ii. 20.

ⁱ As above, last note, and v. 32. Ch. iii. 10-19, and xi. 20. Matt. xxiii. 37. Dent. xlv. xxviii. xxx. If thou thinkest that thine unfaithfulness arises from an arbitrary decree, what dost thou make of thyself, O man, but a mere machine, and as such shouldst submit in silence as irrational things do; but rather thy very reasonings prove thee on the reverse a responsible and self-moving being. Theod.

CHAP. IX.

Still less then can they now, when His choice is not arbitrary as before, but respective; and when their own positive offences had, but for His mercy, long ago thrown them off; still less can they now complain, if He do at length reject them, and receive others in their room,

22. *What* if God, willing to shew *His* wrath, and to make His power known, endured with much long-suffering the vessels of wrath fitted to destruction :

23. And that He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory,

Gentiles, tho' they may be in the flesh in part,

24. Even us, whom He hath called, not of the Jews only, but also of the Gentiles ?

even as had been exemplified in their own case,

25. As He saith also in Osee, I will call them My people, which were not

22. For what hardship^k indeed is there, if thus in your case, as in that of Pharaoh, God having been willing to shew forth yet more widely His anger, and make known His power, bore long and patiently with you, vessels of wrath as ye had made yourselves, and fit only to be cast away; and should you not rather praise Him for His so long forbearance, which still delayed the deserved vengeance which now overtakes you?¹

^k What then is the real state of the case? Assuredly this, that God being desirous, &c. Free will maintained throughout, such as we are we have chosen to make ourselves. Theod.

¹ Luke xi. 50, 51.

23. And this that thereby He might dispense the riches of His blessings upon others in their turn vessels of His converting mercy, whom He had long ago destined^m to receive the offers of this same glorious inheritance which you have forfeited.

24. Namely us, whom He hath called to succeed in your present room to His Church and favour, whether we be by blood Israelites or Gentiles;

25. In like manner as Hoseaⁿ says correspondently of yourselves, "I will

^m As texts below, and Eph. i. 9-13. The word "purpose," "*πρόθεσις*," occurs only in the following passages in the N. T. Orig. Gk. Matt. xii. 4. Mark ii. 26. Luke vi. 4. Acts xi. 23, and xxvii. 13. Rom. viii. 28, and ix. 11. Eph. i. 11, and iii. 11. 2 Tim. i. 9, and iii. 10. Hebr. ix. 2. Cyril. (Cat. Lect. i. 1, same word, *πρόθεσις*) (Ecum. and Theophyl. concur with Chrys. and Theod. in understanding the "purpose" of ch. viii. 28 of the called. Origen interprets God's foreknowledge as the cause of His purpose and call. Philocal. ch. xxv. The purpose relates to the prescience and predestination of God: nor has He predestined any one but who He foreknew would believe and obey the call of the saints, whom He also calls elect. For many come not, when called, but no one comes who has not been called. Aug.

ⁿ Ch. ii. 23. L. X. X.

My people ; and Her beloved, which was not beloved.

26. And it shall come to pass, *that* in the place, where it was said unto them, Ye *are* not My people, there shall they be called the children of the living God.

and prophesied.

27. Esaias also crieth concerning Israel, Tho' the number of the children of Israel be as the sand of the sea, a remnant shall be saved :

28. For He will finish the work, and cut *it* short in righteousness : because a short work will the Lord make upon the earth.

29. And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrah.

love her whom I had not loved, and say to the people which were not Mine thou art My people ;”

26. And again,^o “ It shall be that in the place where it once was said unto them, ye are not My people, there shall they be called the children of the living God ;”

Ch. i. 10. L. x. x.

27. And as also Isaiah^p crieth concerning Israel, “ Altho’ the people of Israel be as the sand on the sea shore for multitude, yet the small remnant of them only shall be reserved ;

Ch. x. 22. L. x. x.

28. For God will in the severity of His justice finish and cut short His account with them : for a short reckoning will He make upon the earth.”^r

V. 23, and ch. xxviii. 22. L. x. x.
Or for God is about to cut short and lop off His work, for He will make it, the Israelites, but as a stump upon the earth, so same word, *λόγος*, “ word.” Matt. v. 32. Mark i. 45, and more decidedly the corresponding *ῥῆμα* of the L. x. x. as in Gen. xxii. 16, and xxiv. 66, and xxxix. 7, &c. &c. Omitting altogether the former part of this verse, Theod. gives only, for a shortened word will God make on the earth ; explaining, for faith alone will the Lord establish : i. e. the faithful ; faith being a shortened word, in that it is a simple confession in Christ instead of the numerous and complicated ceremonies of the old law, as shewn ch. x. 10. Interpreted of faith also by Œcum. and Theophyl. Of the short symbol of the creed : Or as Matt. xxii. 40 : Or because Matt. xxii. 14. Orig. ap. Ruf.

29. And as Isaiah said also before,^s when speaking of things to come as present, “ Unless the Lord of hosts had left us a very small remnant, we should have perished like Sodom, and been like unto Gomorrah.”

^s Ch. i. 9. L. x. x.

CHAP. IX.

And thus then the Gentiles are accepted thro' faith in the Redeemer, and made the people and the church of God, which once so exclusively was the portion of Israel,

30. What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

while Israel rejecting Him, the Head, and Saviour, and corner stone, of that church, in a carnal reliance on the Mosaic code, are retributively rejected themselves.

31. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

32. Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumbling-stone;

33. As it is written, Behold, I lay in Sion a stumbling-stone and rock of

30. What now then is the conclusion we are to draw from all this which I have been saying? Why verily, that the Gentiles which formerly knew not, nor sought^t not after, such justification and acceptance before God, have now obtained it, namely the true justification which is given through faith in Christ ;

Ch. x. 20.

31. While the once chosen nation, seeking to fulfil the old law of righteousness, and be justified by the full observance of those forms and ceremonies wherein they trusted for acceptance,^u have not obtained the true, and evangelical, and only real, mode and law of justification ;

^u Ch. x. 3.

32. Because they sought it not, as they ought, thro' faith, but endeavoured to earn it for themselves by the works of the old law, and stumbled against that rock of offence to their blinded and prejudiced minds, Christ Jesus, to whom that law pointed,^w

^w Ch. x. 4.

33. Even as it was written,^x "Behold I place in Sion a precious corner stone,

^x Is. viii. 14, 15, and xxviii. 16. Matt. xxi. 42. Luke xx. 17, 18.

offence: and whosoever believeth on
Him shall not be ashamed.

-

a sure foundation, a sanctuary, and whosoever believeth in Him shall not be ashamed ; yet shall He be for a stone of stumbling, and a rock of offence, to both houses of Israel, and many among them shall stumble, and fall, and be broken, and be snared, and taken.†

† The one being God's gracious offer to the Jews, the other the alternative result of their rejection and perversion thereof. Luke ii. 34, and vii. 30. 1 Pet. ii. 4-8.

CHAPTER X.

CHAP. X.

ARGUMENT.

TEXT.

1. Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

2. For I bear them record that they have a zeal of God, but not according to knowledge.

Nor, alas, can such their blind zeal avail them aught, while Christ, the real substance of the shadows of their old law, is yet denied by them,

3. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

CHAPTER X.

PARAPHRASE.

1. Think not indeed that it is a pleasure to me thus to denounce judgement against my own nation, for in truth, as I just assured you, the most earnest wish of my heart, and prayers to God, are for Israel, that they may yet be made partakers of the covenant of salvation,^a

2. For gladly do I bear testimony unto them, that they are most zealous in God's service, tho' it unfortunately be in blindness and error ;

3. Since, ignorant of God's mode of justification in reckoning us righteous thro' faith, and seeking to establish a justification for themselves instead by the observance of the Mosaic law, and so by their own fancied righteousness therein deserve and claim reward, they have not yielded themselves to His gracious plan, which is in Christ ;

CHAP. X.

ILLUSTRATIONS

^a Ch. ix. 1, 2, 3. Exactly in correspondence with justification is salvation also spoken of in the same double sense, sometimes as the state of acceptance to the means and covenant of, and sometimes as the positive future salvation of the soul. Note ^a, ch. 5, lit. Gk. "having been just." Comp. Mark xvi. 16. Luke i. 77, and xix. 9. John iv. 22. Acts xi. 14, and xiii. 26, and xvi. 30, 31. 2 Cor. vi. 2. Eph. ii. 5, 8. Lit. Gk. "have been." 1 Thess. ii. 16. 2 Tim. i. 9. Tit. iii. 5. 1 Pet. iii. 21. Jude 3.

4. For Christ *is* the end of the law for righteousness to every one that believeth.

their very deficiencies proving
their need of His salvation,

5. For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

and God's mercy offering it to
their acceptance and attainment.

6. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above* :)

4. For He is the true object throughout pointed to by the law^b as the only real mean of justification to the whole human race, and this not by the works of the ancient law, but by faith in His merits and redemption.

^b See Gal. iii. 21-26. Hebr. vii. 19, and x. 1. Matt. v. 17. Is. ix. 6, &c. &c. Jerem. xxiii. 6. Article vii.

5. For, as regards that whereon they would trust, Moses sufficiently shews how vain must be any such confidence, when he declares^c that he alone who is perfect therein, turning neither to the right hand nor to the left, can be saved thereby, while all that deviate in the least from its strict injunctions are accursed: which latter we have seen is the case of all thro' our various sins.

^c Levit. xviii. 6. Deut. xxvii. 26. Ez. xx. 11, with Gal. iii. 10.

6. Well then might we adapt what he said^d of the old law to this new covenant, for so, and yet more forcibly, does the scheme of our justification through faith in the Saviour Christ speak, as of a thing open and approachable to all, and easy of access, "Say not in thine heart, who can ascend unto heaven, to bring Christ down as it were to our rescue,

^d Deut. xxx. 12, 13, and see Baruch iii. 29, 30. No antinomian or solifidian argument then can be drawn from this, since it was primarily said of the law of works.

7. Or, Who shall descend into the deep ? (that is, to bring up Christ again from the dead.)

8. But what saith it ? The word is nigh thee, *even* in thy mouth, and in thy heart : that is, the word of faith, which we preach ;

9. That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.

10. For with the heart man believeth unto righteousness ; and with the

7. Or descend into the deep, to draw Him up again from among the dead," for so only, by means like these beyond the power and reach of man, can we be saved ;

8. But mildly and encouragingly does it assure us, " The mean of salvation is near thee, waiting on thine own very mouth and heart, for it is that gospel we preach unto you, that kingdom of heaven,^e which is even now offering itself unto you, and asking only for a due reception and welcome from yourselves ;

• Luke xvii. 21.

9. In that if thou wilt openly with the former before men confess thy reliance on Christ Jesus, and with the latter truly believe that God hath raised Him up again from the dead,^f testifying thereby that He is His Son, your Saviour and promised Messiah, the first fruits of thine own resurrection, thou shalt be accepted ;

Ch. i. 4, and texts there.
Ch. iv. 23, 24. Matt. x. 32.
2 Cor. iv. 13, 14. Coloss. ii. 12.
1 Pet. i. 21. 1 Thess. iv. 14.
1 Cor. xv. 14, and seq. And act
in due accordance with such a
profession. Orig. ap. Ruf.

10. For thro' belief with the latter we obtain justification before God ;

mouth confession is made unto salvation.

And not to them alone, but to all of every nation;

11. For the scripture saith, Whosoever believeth on Him shall not be ashamed.

12. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him.

13. For whosoever shall call upon the name of the Lord shall be saved.

so that, election being no longer exclusively their own, all nations in turn are to be disciples,

14. How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?

thro' confession with the former acceptance unto salvation.^g

11. Even as the scriptures witness, declaring that "whosoever believeth on Him shall not be confounded."^h

12. Nor is there any distinction here between Jew and Gentile, for the one Lord is equally the Lord of all, extending the riches of His blessings over all who call upon, and own Him for their God.ⁱ

13. For we are therein assured, that all who do so, of whatever nation, shall be received unto salvation.^k

14. Such then being God's gracious favour and design towards the whole world, it must be equally His design that the opportunity of such discipleship be extended to all, for how, otherwise, could they thus own, and call upon, One in whom they never believed, or how believe without ever having heard of, or hear without our preaching Him unto them?

^g Referring probably to the confession demanded of candidates on their admission to the privileges of baptism, and the "state of salvation" whereunto they were then called, or first justification, as see on, ch. v. 1. Comp. Bapt. Service, and Catech. with Acts ii. 37, 38, and viii. 37, and xxii. 16. 1 Cor. vi. 11. Mark xvi. 16. 1 Tim. vi. 12, and see on, v. 1.

^h Is. xxviii. 16. L. X. X.

ⁱ Acts ix. 13, 14, 21, and xxii. 16. 1 Cor. i. 2. Comp Gen. iv. 26.

^k Joel ii. 32. L. X. X.

CHAP. X.

and Jew and Gentile summoned
to share in the common covenant;

15. And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

16. But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

17. So then faith *cometh* by hearing, and hearing by the word of God.

15. Or how could we preach Him unto them, unless God Himself had commissioned us thereto? Which therefore, if such be His designs to offer to them also acceptance thro' faith, He must have done, even in like manner as it is written that we were sent to the Jews themselves by Isaiah, saying,^l "How beautiful are the comings of him that publisheth peace, that bringeth good tidings of good things!"

16. But alas in the case of the latter scarcely any have taken heed to this teaching, even as the same prophet declared it would be, exclaiming,^m "Lord, who hath believed our account?" so that they cannot now complain, if, having had the word of God thus proclaimed among them and having rejected it, we now turn unto the Gentiles, who will hearken unto us.ⁿ

17. Thus then faith can only exist by man's having first been made acquainted with, and consequently our having preached unto them, the saving word and covenant of God.

^l Ch. lii. 7. Luke ii. 14, and x. 6.

^m Ch. liii. 1.

ⁿ Acts xiii. 40, and xxviii. 28.

Or from v. 15. Even as Isaiah says we should be hereafter sent to them, saying . . . and adding, v. 10, that "all the ends of the world shall see the salvation of our God," and the eyes of all the Gentiles, and Ps. xcvi. 2, 3. Nor can it be any objection hereto that so few believed, for so also was it foretold by the same prophet in his very next chapter. And thus then, tho' some may yet choose to remain deaf, the fact must still be the same, that faith can only come by, &c. V. 14. How then, you will say, could we Jews thus call upon, &c. Yea but He has been thus preached, and we thus sent, as Isaiah prophesied. Theod. and Chrys.

But all, you will again say, have not so listened to and gladly obeyed the gospel. No truly, as was foreseen and foretold so has it happened. And so he who disbelieves does so by opposing, and in that very opposition confirming the veracity of, the divine oracles, and he who believes by obeying them bringeth forth fruit by the same. Theod. We could not have preached Christ unless He who sent had been present with us. But if when we do so ye will not hear, or hearing believe not, and so call not on, and so cannot be saved, your own is the fault. Orig. ap. Ruf.

as now they are,

18. But I say, Have they not heard ?
Yes verily, their sound went into all
the earth, and their words unto the
ends of the world.

and as the prophets foreshewed
that they were to be;

19. But I say, Did not Israel know ?
First Moses saith, I will provoke you
to jealousy by *them that are* no people,
and by a foolish nation I will anger
you.

20. But Esaias is very bold, and
saith, I was found of them that sought
Me not, I was made manifest unto them
that asked not after Me.

while the Jews, with their greater

21. But to Israel he saith, All day

18. Yea, and have they not thus heard? Verily even as from the beginning the natural works of God have universally told forth His power and majesty,^o so have now the ministers and stewards of His mysteries set forth His grace and salvation in the gospel.^p

^o Ps. xix. 4. Above, ch. i. 20.

19. And have not the Jews long ago known, and been forewarned, that so it would be? Let them look to and mark what Moses^q said even of old time concerning this intended dispensation of God, “I will move them to jealousy with a nation too obscure to be yet called a nation, and provoke them by a people now ignorant, and lost in blindness and folly.

^p Yea verily even the whole world, and how much more then must the Jews themselves, to whom that gospel was in the first place preached. Matt. x. 6. Acts xiii. 46. Theod.

^q Deut. xxxii. 21. See Tit. iii. 3. Theod.

20. And to the same purpose boldly and decidedly speaks Isaiah,^r “I am become manifest to those who formerly asked not after Me, and am found by those who once sought Me not; I have said, behold here I am to a nation that once called not upon My name at all;”

^r Ch. lxxv. 1, and comp. l. x. x. fearlessly and in spite of the danger of offending the Jews. Theod. and Orig. ap. Ruf.

21. While of the once-exclusively

CHAP. X.

former opportunities, by believing
not are hereby for the present
superseded.

long I have stretched forth My hands
unto a disobedient and gainsaying
people.

chosen people He proclaims in the very next sentence, "From the beginning have I still continued beseeching^s and exhorting a disbelieving and gainsaying people; therefore will I measure their former work unto their bosom."^t

Ch. i. 15. Jerem. iv. 31.
Lam. i. 17, unweariedly, and yet
in vain. Theod.

^t V. 7.

CHAPTER XI.

CHAP. XI.

ARGUMENT.

Yet not therefore all of whatever character among them,

TEXT.

1. I say then, Hath God cast away His people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin,

but, as in Elijah's time,

2. God hath not cast away His people which He foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

CHAPTER XI.

PARAPHRASE.

CHAP. XI.

ILLUSTRATIONS.

1. What then? Because I have thus shewn you that for the hardness of their hearts the once chosen nation is collectively thrown aside, will you hence conclude that God has altogether rejected all and every member of that body in His rejection of the mass? Heaven forbid! for then must myself also be among that number, seeing that I also am an Israelite, of the seed of Abraham, and as to tribe of Benjamin;

2. No: the true Israel, inheritors of the faith of Abraham, and heirs of his promises,^a are not affected by the sin and condemnation of the remainder, nor hath God, in casting off the latter, cast off therefore those also among them whom he foreknew^b would yet remain true to Him, and gladly avail themselves of His offers of grace and justification in the gospel covenant, as

^a Ch. iv. 11, and ix. 6-8. Gal. iii. 7.

^b Ch. viii. 28, 29. Below v. 5, and so Chrys. and Theod. and Theophyl. As in ch. viii. 29. Orig. ap. Ruf.

This corresponds with what was before said, ch. ix. 6, 7, that, to wit, of the very people of the Jews, they should be counted as the seed who believed on the Lord. Aug. on v. 1.

3. Lord, they have killed Thy prophets, and digged down Thine altars; and I am left alone, and they seek my life.

4. But what saith the answer of God unto him? I have reserved to Myself seven thousand men, who have not bowed the knee to *the image of* Baal.

so now, are there some found faithful, and consequently accepted into God's grace and favour,

5. Even so then at this present time also there is a remnant according to the election of grace.

tho' involving all in one common destruction; For remember what scripture says in the matter of Elijah when he cried to God against the people of his own day, as tho' all without exception had made themselves outcasts from the divine covenant, exclaiming^c

^c 1 Kings, xix. 10.

3. "O, Lord they have slain Thy prophets, and digged up Thine altars, and lo I alone am left that serve Thee among them, and me they seek to kill:"

4. Did it not prove to him his error, and shew that still there were many, whom he knew not, that yet were faithful to God besides himself, when it replied, "Yet are there left unto Me^d seven thousand in Israel, who have not turned aside after Baal?"

5. And thus then, in like manner,^e at present also is there a remnant left, tho' you also may have overlooked them, who, gladly submitting themselves^f to the grace of God in the gospel covenant, are by that grace^g elected to His church and favour.

^d V. 18. L.X.X. "Thou shalt leave behind thee."

God called Himself peculiarly the God of seven thousand only, passing by the rest. Theod.

^e Not arbitrarily or irrespectively then, for those seven thousand were received as remaining faithful, so v. 20, ch. ix. 30, &c. and see Matt. xiii. 58. Mark vi. 5, 6, and so Theod. Œcun. and Theophyl.

^f In opposition to the conduct of the mass in ch. x. 3. Gal. iii. 26.

^g Eph. ii. 8, 9, where "that," *τὸ*, agrees in gender, not with faith which would require *αὐτὴ*, but, the being accepted to conditional salvation.

6. And if by grace, then *is it* no more of works : otherwise grace is no more grace. But if *it be* of works, then is it no more grace : otherwise work is no more work.

however the great mass be blinded and cast off.

7. What then ? Israel hath not obtained that which he seeketh for ; but the election hath obtained it, and the rest were blinded

8. (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear ;) unto this day.

6. And if by grace, then is it no longer, as you Jews suppose, by the fulfilment of the works of the Mosaic law, since in that case this grace would become no longer grace,^b but mere justice to their deserts. And if then it were thus of works, then would it be no longer grace at all, seeing that, where grace is, there those works are no longer that which worketh it out.ⁱ

^b Ch. iv. 4, 5.

7. So then we see that that justification and acceptance which they sought the Jewish nation has collectively failed of,^k because they sought it wrongly thro' the works of the law, but the remnant, which has been elected to God's church and favour, have obtained it, because they have in faith submitted themselves to His covenant in the Savour; while the rest have retributively^l been blinded and hardened,

ⁱ Works, as meritorious and deserving and securing reward, see on, ch. iii. 28, and v. 1. Ceremonial. Orig. ap. Ruf.

^k Ch. ix. 30, 31, 32.

^l A wilful infidelity has hardened the rest. Chrys. and Theod.

^m Is. vi. 9, and xxix. 10.

8. Even as it is said,^m "the Lord hath shedⁿ on them a spirit of slumber, eyes wherewith they should not see, and ears wherewith they should not hear:" even unto this very time.

ⁿ This word however is very commonly used in the L. X. X. for mere permission, as see Deut. xviii. 14, and comp. Acts ii. 27, and therefore may here only mean gave them up to their own wanton blindness; for all this they are said to have done to themselves. Matt. xiii. 14, 15, and so Chrys. Theod. (Ecum. and Theophyl. At all events it was not incurable, v. 14, and 2 Cor. iii. 14-17. For how indeed could God have Himself inflicted infidelity on them, and then condemn them for it? Theod.

9. And David saith, Let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them.

10. Let their eyes be darkened, that they may not see, and bow down their back alway.

Nor has even the nation itself forfeited for ever its ancient privilege of the election, but will, and to the benefit of the Gentiles, turn again, and so be re-admitted,

11. I say then, Have they stumbled that they should fall? God forbid: but *rather* thro' their fall salvation *is* come unto the Gentiles, for to provoke them to jealousy.

12. Now if the fall of them *be* the riches of the world, and the diminishing

9. And as David also, having said (Ps. xli. 9) " Mine own familiar friend in whom I trusted, who hath eaten of my bread, hath lifted up his heel against me," in another place cries,^o " Let^p then their own table^q be to themselves also a snare, and a trap, and a stumbling block, and a means of retribution, and retaliation, to themselves ;

10. Let their eyes be blinded that they may not see, and bow Thou down their backs like slaves and captives always."

11. But, again, as regards the nation itself, have they then so slipped as to have fallen from grace for ever? so proved faithless as to be rejected to all eternity? Heaven forbid: nay rather, on the reverse, the very acceptance of the Gentiles in their room, and by their fall, will tend to excite themselves again to recover their lost position, and secure again their former favour ;

12. And so this their future re-acceptance also shall in like manner re-

^o Ps. lxi. 22.

^p The verbs here in the original Hebrew may be as correctly translated in the future as the imperative.

^q Luxury and self-indulgence which were here prophesied would be turned into the reverse. Theod. Cœnm. and Theophyl. Easily snared by those who way-lay them, as a just retribution for their sins: as unwilling to see the Sun of righteousness let them see nothing, becoming slaves, i.e. to the Romans. Cœcum. A prey to all, in their whole lives meeting with offence and stumblings, as their sins deserve; and blinded in their bodily as well as mental eyes by calamities, being slaves to Rome. Theophyl. In all this Orig. ap. Ruf. recognizes a deeper and spiritual meaning, by table understanding the Old Testament, where they who chose to enjoy the word of God might feed upon the law and prophets set before them. He refers to Prov. ix. 1, 2. Eccus. xxxi. 12, 16, and Luke xxii. 30, to which may be added Amos viii. 11. Luke xiv. 16-25, &c. &c.

of them the riches of the Gentiles ;
how much more their fulness ?

13. For I speak to you Gentiles,
inasmuch as I am the apostle of the
Gentiles, I magnify mine office :

14. If by any means I may provoke
to emulation *them which are* my flesh,
and might save some of them.

proving the means of a yet more
general conversion of the whole
world ;

15. For if the casting away of them
be the reconciling of the world, what
shall the receiving of *them be*, but life
from the dead ?

dound to the benefit of the other nations; for if now their fall and apostacy be thus the mean of enriching the world in general, by the extension to it of that favour and those spiritual privileges once confined exclusively to the Jews, and thus their loss^r be the Gentiles' gain, how much more must their future full re-entrance tend to the universal good of all people!

^r If the comparatively few believers among the Jews even now bring the riches of the Gospel to the Gentiles, how much more extensively shall their universal conversion do so! Theod.

13. (All, I say, for, as the appointed apostle of the Gentiles,^s gladly do I publish that favour and those blessings to them, to preach and offer which is the very design of the ministry among them committed unto me,

^s Gal. ii. 7, 8.

14. Especially if that thereby I may arouse my ancient brethren in the flesh not to be behind hand, and so may bring some of them also at present to embrace the covenant of the Saviour.)

15. For indeed, if their present casting off prove the acceptance of the Gentiles, what then must their restoration prove, but a source of yet more

God still claiming them in their forefathers.

16. For if the first fruit *be* holy, the lump *is* also *holy*: and if the root *be* holy, so *are* the branches.

Nor can the new members of the church boast against the former, however awhile fallen, when recollecting their respective relations, and previous conditions,

17. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

18. Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

extensive glory and conversion, yea even as it were life itself from the dead?^t

16. Think not then that, because this their present infidelity bars each from his own share in the covenant made with his forefathers, that covenant is therefore void: bethink thee rather, that if the patriarchs, the first^u of the whole body, have been chosen by, and consecrated to, God, so must the body^w itself be still separate to, and belonging to, Him; if the root that bore them be so, so must the nation springing as branches from that root be.

17. And what then if so many of these same branches, be now individually broken off, and cast aside, and thou, a Gentile, wild and alien as thou wert, art now grafted in instead among the remainder, and with them sharest the richness of, and growest up upon, the ancient stock?^x

18. Exalt not thyself therefore against the original branches, but rather, if so inclined, call to mind that theirs,

^t Perhaps the revival to light and immortality of a world dead in trespasses and sins, see Eph. ii. 1. Coloss. ii. 13. What else will then remain but the resurrection of the dead, see Matt. xxiv. 14. Theod. Œcum. as paraphrase and above.

^u Numb. xv. 20, 21. First fruit Christ our Lord; root Abraham; branches Jewish people. Theod.

^w As vv. 28, 29.

^x Ch. iv. 11, 12. Translated from the kingdom of this world and condemnation to that of God and promise. Comp. Ps. lxxx. 8-15. Is. v. 1-8, and lxi. 3. Jerem. ii. 21, and xi. 16, 17. John xv. 1-9. The church founded on the faith of Abraham; richness meaning spiritual instruction. Theod.

19. Thou wilt say then, The branches were broken off, that I might be grafted in.

20. Well ; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear :

and warned by their very example against presumption, and fancied self-security,

21. For if God spared not the natural branches, *take heed* lest He also spare not thee.

22. Behold therefore the goodness

and not thine own, was the stock on which thou flourishest, the plant from which life comes to thee, and not from thee to it.

19. But you will ask, perhaps, what avails all this ? they are now cast aside, so that we are substituted in their place ;

20. True, they are so ; yet not as tho' arbitrarily or for ever, that you might arbitrarily and for ever be inserted ; but for their unworthiness and infidelity were they broken off, and thou for thy faith wert inserted in, and by that faith must be sustained there ; be not therefore puffed up in self-confidence, but rather take heed lest thou also in like manner be in thy turn cast off again ;^y

† 1 Cor. x. 1-13.

21. For if God spared not the original branches, which grew by nature on that, their own, stock, let it be a warning to thee lest He spare not thee also a similar pruning off.

22. Let then rather such examples

and severity of God : on them which fell, severity ; but toward thee, goodness, if thou continue in *His* goodness : otherwise thou also shalt be cut off.

as well as distinctly assured of their future return to the fold ;

23. And they also, if they abide not in unbelief, shall be grafted in : for God is able to graff them in again.

24. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree : how much more shall these, which be the natural *branches*, be grafted into their own olive tree ?

25. For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits ; that blindness in part is

lead thee to reflect upon, not the kindness only but, the just severity also of God ; His severity as exhibited towards the Jews, who have fallen ; His kindness as manifested toward thyself, if thou by continuing steadfast^z remainest still in His favour ; otherwise shalt thou also be thyself cut off in like manner.

^z Heb. x. 38, 39.

23. And they, likewise, if they continue not in their infidelity, shall be received back again, for so may God re-admit them with the strictest equity.^a

^a Matt. ix. 15. Mark vi. 5. Luke xvi. 2. Acts xxv. 11. Literally, For with Him all things are possible. Theod.

24. For if thou wert taken out from that wild stem, in which thou wert found by nature, and, contrary to that nature, grafted in upon the plant the Lord Himself hath planted, and chosen for His own, how much more shall they, by nature members of that plant itself, be re-ingrafted to flourish again upon their own stock ?

25. And so indeed it shall hereafter be ; for I would not have you remain any longer ignorant of this hitherto unknown truth^b now to be revealed

^b As Eph. i. 9, 10, and iii. 3, 4, 9. Coloss. i. 26, and iv. 3, &c.

happened to Israel, until the fulness of the Gentiles be come in.

and consequent re-acceptance.

26. And so all Israel shall be saved : as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob :

27. For this *is* My covenant unto them, when I shall take away their sins.

Being, tho' for the present thro'

28. As concerning the gospel, *they*

unto you that it may check every feeling of presumption and self-pride among you, that the present blindness, which has fallen upon so large a portion of the Israelites, shall continue only until such time as the full^c body of the Gentiles shall have been converted, and have come into the church,

^c Not all, but only a numerous part, vv. 12, 15. When this shall be of course we know not. Acts i. 6, 7. The proportions of the world, as calculated in A.D. 1700 were Christian $\frac{3}{10}$, Mahometan $\frac{1}{10}$, the rest $\frac{1}{10}$.

26. And so shall the whole nation^d be again re-admitted into the church and covenant of salvation, even as the prophets^e foreshewed that “a Redeemer shall come for Zion and turn away the sins of Jacob :

^d All the true Israel, i.e. all believers. Theod.

^e Is. lix. 20. L. x. x. Jerem. xxxi. 31, 33, 34.

27. For such is the covenant which God will then make with them : He will put His law in their hearts, He will forgive them their iniquity, and remember their sin no more ; He will be their God, and they shall be His people ;” a new covenant indeed, and yet belonging to them to whom His perpetual mercy under whatever terms has been pledged.

28. As regards then their present

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their infidelity individually rejected, yet the family chosen by Him, "with whom is no variableness nor shadow of turning."

are enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes.

29. For the gifts and calling of God
are without repentance.

And thus, then, both Jew and Gentile, in turn failing, and in turn profiting, and being profited by, the other,

30. For as ye in times past have not believed God, yet have now obtained mercy thro' their unbelief:

31. Even so have these also now not believed, that thro' your mercy they also may obtain mercy.

rejection of the gospel, they are now individually treated as enemies, and become aliens from its blessings, and this for your advantage, that you might succeed in their room; but, as regards their national election, that shall they still retain, being loved and favoured for their forefathers' sakes.^f

29. For such self-determined favours and national elections, once made by God, are irrevocable,^g and admit of no change of purpose.

30. And thus, as yourselves, ye Gentiles, formerly were estranged from God thro' your disbelief, and now have been mercifully accepted^h upon their infidelity,

31. Even so they also have disbelieved upon yourⁱ acceptance, yet so^k as themselves also hereafter to receive His similar mercy in their readmission; and so while humbling the pride of each, by suffering each to see that he deserves nothing, doth He at the same time from the wilful evil of each draw good to the other;

^f Gen. xvii. 7. Deut. iv. 37, and vii. 6-9. At present indeed they are rendered more hostile to the gospel by your admission into its covenant. Cæcum. and Theoph. Nevertheless should they yet turn to the faith, they will be accepted for their fathers' sake. Theophyl.

As regards your conversion which they oppose I cannot but condemn and renounce them, while still for their ancestors' sakes loving them in these. Theod. Still is the election of grace above, v. 5, who follow their faith, beloved for their fathers' sakes. Orig. ap. Ruf.

^g Ps. lxxxix. 28-38. Numb. xxiii. 19. Is. xlv. 17. Jerem. xxxi. 3. Ez. xvi. 60-62. Yet being conditional to them as to the Gentiles, v. 22. Theod.

Nationally and not to individual certainty of salvation. 1 Cor. x. 12. Ez. ch. xviii. throughout. 2 Pet. i. 10, 11. Hebr. vi. 4-6. And see on, ch. viii. 33.

^h See on, ch. ix. 15, same word, ἰστέω.

ⁱ If with the received Engl. Vers. then as v. 11, 14.

^k Again he uses the "that" in his familiar sense, for they did not therefore disbelieve in order that they might find mercy (acceptance), but thro' their own contumacy, and will find mercy on repentance: and comp. on, v. 20. Theod.

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owe every thing equally to God's
free grace alone, in Christ Jesus
our Lord.

32. For God hath concluded them
all in unbelief, that He might have
mercy upon all.

33. O the depth of the riches both
of the wisdom and knowledge of God;
how unsearchable *are* His judgements,
and His ways past finding out !

34. For who hath known the mind
of the Lord? or who hath been His
counsellor ?

35. Or who hath first given to Him,
and it shall be recompensed unto him
again ?

36. For of Him, and thro' Him, and
to Him, *are* all things: to whom *be*
glory for ever. Amen.

32. For so hath God shewn¹ that all are included under the guilt of unworthiness and infidelity, that His mercy, and not justice, might be seen to be our only refuge.^m

33. O! the depth of the riches, and wisdom, and knowledge, of God! how inscrutable are His dispensations, how past our following out His ways!

34. Who, who indeed, hath fathomed His mind,ⁿ or been His counsellor?

35. Who deserves anything at His hands, having given aught, that it should be repaid to him again?

36. For of His creation, and by His power, and to His honour, are all things.^o To Him be glory for ever and ever. Amen.

¹ Or pronounced as Levit. xiii. 6. L. x. x. Literally cleanse, Acts x. 15. Literally pollute, Ez. xiii. 19. Or permitted, Exod. v. 22. Jerem. iv. 10. Ez. xiv. 9, and xx. 25. Matt. vi. 13. Mark v. 12. Convicted of and yet pitied all. Chrys. and Theod. Not that He Himself cast on them this feeling of unbelief, but that by this their own feeling He opened the way to others into the faith, who had before been disbelievers themselves. Orig. ap. Ruf.

^m Gal. iii. 22.

ⁿ Is. xl. 13, 28.

^o Coloss. i. 10. Rev. iv. 11.

CHAPTER XII.

CHAP. XII.

ARGUMENT.

Practical exhortations. Christians adjured by all these blessings to walk worthy thereof;

TEXT.

1. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

and, having been adopted into God's family, and made His children in baptism, to leave behind them the world they then renounced;

2. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.

CHAPTER XII.

PARAPHRASE.

CHAP. XII.

ILLUSTRATIONS.

1. I implore you therefore, my brethren, by the consideration of these so great mercies of God in Christ, to offer now unto Him those bodies, once the instruments of sin,^a as a sacrifice^b more acceptable than those of dead animals under the old covenant, living unto His glory, holy, well-pleasing, unto Him, as befits rational and responsible beings.

^a Ch. vi. 13.

^b 1 Pet. ii. 5.

2. And seek ye no longer after the mere vanities,^c or debasing indulgences,^d of the world around you, but, as having risen with Christ, so change^e your hearts, tempers, and dispositions, as that by spiritual knowledge you may perceive what God's good, and excellent, and perfect, will is as regards ourselves, and by spiritual affections approve and follow it.

^c Coloss. iii. 1.

^d Gal. i. 4. Eph. ii. 2, 3, and iv. 22, 23. 1 Pet. i. 14, 15, and iv. 3.

^e See on, ch. xiii. 14.

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and especially as regards spiritual pride ; remembering that every special grace is simply a free gift from God for the general benefit, and not a self-engendered evidence of any individual superiority ;

3. For I say, thro' the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think ; but to think soberly, according as God hath dealt to every man the measure of faith.

For that as the natural body is perfected by the functions of each joint and member uniting for the common service : even so the body of Christ is complete in each exercising the peculiar grace allotted to him without intruding into the offices of any other, and in that measure, and to that end, for which it was bestowed, whatever such grace and appointment may be.

4. For as we have many members in one body, and all members have not the same office :

5. So we, *being* many, are one body in Christ, and every one members one of another.

6. Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith ;

^f Matt. xx. 26, 28, and v. 3.

3. And, firstly, as to the old worldly^f desire of superiority, I exhort all by the Spirit given me for my ministry not to exalt himself in his own imagination beyond his due place, but so to esteem of himself as tends to humility, each of himself according to the measure of grace^g bestowed on him by God.

4. For as in our natural body we have many members, and each has its own appropriate place and office,

5. So do we all constitute one body under one Head, Christ, being individually members one of and to another ;

6. Having each of us for the general good his^h own peculiar and respective gift, corresponding to the grace bestowed on him, whether it be that of prophecy,ⁱ to be exercised^k with a scrupulous regard to the degree of spiritual grace allotted to him,^l and not as a ground for individual boasting, nor as leading him to arrogate aught to himself, or invade the province of another from self-sufficiency in his own attainments ;

^g Grace sent in accordance to, and to be exercised by, faith. 1 Cor. iv. 6, 7, and xii. 4 to end. Eph. iv. 7. 1 Pet. iv. 10, and see also Matt. xvii. 20, and xxi. 21, 22. Luke xvii. 8, and vii. 50, and xviii. 42, &c. And so Theod. Spiritual grace and gifts. Cæcum. and Theophyl. As above. Orig. ap. Ruf.

^h Eph. iv. 16, and so Theod. who omits the "then," *δέ*, altogether.

ⁱ Meaning not only the prediction of the future, but exposition of mysteries also. 1 Cor. xiv. throughout, and so Theod. Exhortation, &c. Orig. ap. Ruf.

^k As thus given in due accordance with the measure of his faith, as v. 3. Theod. Chrys. and Orig. ap. Ruf.

^l Or by that kind of grace assigned to him for this express purpose, and within the limits of his conviction of his own inspiration, as 1 Cor. vii. 6, 10, 12, 25, 40.

7. Or ministry, *let us wait* on our ministering: or he that teacheth, on teaching;

8. Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

In love to all mankind, and specially to the brethren:

9. *Let* love be without dissimulation. Abhor that which is evil; cleave to that which is good.

10. *Be* kindly affectioned one to another with brotherly love; in honour preferring one another;

zealous in yielding the whole heart to the divine influences offered, trusting in them under every distress, and ever petitioning for their continuance;

11. Not slothful in business; fervent in spirit; serving the Lord;

7. Or that an evangelist,^m that to this he confine himself; or of a teacherⁿ that to this he apply himself;

^m A herald of the new covenant. Theod.

ⁿ An expounder of its specific doctrines. Theod.

8. Or of an exhorter,^o that he attend to exhortation; of an almoner,^p that he impartially and with a single eye fulfil his ministry; of a steward^q of the fund of the church, that with zeal and diligence he manage her concerns; of a succourer of the necessitous, that he do so with a joyful consciousness^r of the blessedness of the act.

^o A practical preacher. Theod.

^p Or of a contributor to the funds of the Church, Acts v. 2, with sincerity.

^q Or a ruler generally, with zeal. Let then all these in their respective offices think and act soberly according, &c. v. 3. Orig. ap. Ruf.

^r Matt. v. 7. Acts xx. 35. 2 Cor. ix. 7.

9. Let your love to all mankind^s be genuine and sincere, and yet yourselves hating that which is evil, and uniting yourselves to that which is good.

^s As distinguished in next verse, and 2 Pet. i. 7, from that to the brethren only: and yet by such love to all, even the blinded heathen, never misled into forgetfulness of the wide distinction between virtue and vice. Or simply, avoiding all evil deeds and pursuing steadily good works. Theod. Hating all evil so entirely in the heart, as sincerely to love its opposite. Orig. ap. Ruf.

10. Being warm in brotherly affection towards your fellow-Christians, yielding the place of honour ever to a neighbour.

11. Being earnest and active in zeal, cherishing the Spirit given by every possible means, and so with perfect self-devotion serving the Lord;

12. Rejoicing in hope ; patient in tribulation ; continuing instant in prayer ;

Being friendly and hospitable :

13. Distributing to the necessity of saints ; given to hospitality.

Patient and meek ;

14. Bless them which persecute you : bless, and curse not.

With true sympathy and humility towards all ;

15. Rejoice with them that do rejoice, and weep with them that weep.

16. *Be* of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

12. Joyful^t in hope of a coming eternity, steadfast amid all afflictions, and seeking ever the divine support and grace in every condition.

^t Ch. v. 2-6.

13. Supplying the wants of your brethren in Christ,^u and exercising the acts of hospitality towards all who need them, tho' they be not of the household of faith.

^u As ch. i. 7.

14. "Bless them which curse you, do good to them which hate you, and pray for them which despitefully use you and persecute you,"^w "not rendering railing for railing, but contrariwise blessing."^x

^w Matt. v. 44.

^x 1 Pet. iii. 9.

15. Rejoice in the joy of thy neighbour, and weep with him in his sorrow.

16. Sympathize mutually the one with the other, and be of one spirit; not being high-minded, but welcoming and receiving the humble and lowly, nor be ye self-sufficient and vain in your own imaginations.

CHAP. XII.

By conduct as well as profession recommending the religion of Christ;

17. Recompense to no man evil for evil. Provide things honest in the sight of all men.

Maintaining peace and good will universally ;

18. If it be possible, as much as lieth in you, leave peaceably with all men.

Rising superior to evil, and conquering it by good ; that, however perverse the enemy may be, he may meet so firm a determination of well-doing and kindness, in return for his persecutions, as may at once redound to the blessing of the sufferer, and shew him to himself as being altogether without excuse before a just and avenging God, if he continue in his waywardness.

19. Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance is Mine ; I will repay, saith the Lord.

20. Therefore if thine enemy hunger, feed him ; if he thirst, give him drink ; for in so doing thou shalt heap coals of fire on his head.

17. "Render to no man evil for evil:"^y
 in all things being careful to give "none
 offence neither to the Jews, nor to the
 Gentiles, nor to the church of God;"^z
 "but so let your light shine before men,
 that they may see your good works,
 and glorify your Father which is in
 heaven."^a

^y 1 Pet. iii. 9.

^z 1 Cor. x. 32. 2 Cor. viii. 21.

^a Matt. v. 16.

18. As far as is possible, and it depends
 on yourselves, be at peace with all men ;

19. Nor, where another in spite of
 all your endeavours still persists in in-
 sulting and injuring you, attempt to
 avenge yourselves, my beloved, but
 leave all this to the offended justice of
 God,^b for it is written, "Vengeance is
 Mine," I will repay saith the Lord.

^b Deut. xxxii. 35, and so
 Theod. Œcum. and Theophyl.
 So, or by meekness give room to
 his wrath to pass away. Orig.
 ap. Ruf.

20. When therefore thine enemy be
 an hungred, give him food ; when
 thirsty, give him drink ; that so, if these
 kind offices and thy patient sufferance
 change him not, thou mayst, by having
 done thy part, more properly expect
 God's interposition for thy preservation,
 to whom thou hast thereby committed

21. Be not overcome of evil, but
overcome evil with good.

that correction or retribution, which is due from his perfect and insulted Judge, but had been both impossible and unfitted to a sinful fellow-creature like thyself.^c

21. Be not then conquered by evil, so as to yield to, and be moved by it to evil thyself, but rather triumph over, and subdue, it by thy good.

^c Prov. xxv. 21, 22. Comp. Ps. xxxv. 13. 1 Sam. xxiv. 12. Luke x. 5, 6, 12, and xviii. 7. Rev. vi. 10, 18, 20.

Not of course that a Christian were to act thus from a desire to encrease the subsequent guilt and punishment of his enemy, but to secure a blessing on his own patience, whether he thus bring about peace, or by his opponent's continued abuse thereof it tend to his encreased criminality. Or again it may perhaps mean so by perseverance in kindness kindle the fires of self-rebuke and conscience within him. Orig. ap. Ruf. Some, however (and they are supported, says Blomfield in his Gk. Test. in loc. by Hilary and Jerome) interpret

"As artists melt the sullen ore of lead,
By heaping coals of fire upon its head."

And see next verse. As Orig. above. Aug.

CHAPTER XIII.

CHAP. XIII.

ARGUMENT.

Submission to all constituted authorities required, such being the will of God,

TEXT.

1. Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

and they that rebel deserving punishment for resisting such as are set over them by Heaven.

2. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

3. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

CHAPTER XIII.

PARAPHRASE.

1. Fall not into the Jewish^a error of supposing that your spiritual privileges give you any exemption from the ordinary civil duties of the rest of mankind, which are indeed hereby the rather enforced, but let every one submit^b himself to the powers set over him, for there is none whatsoever without God's permission, all that exist are appointed by Him.^c

2. So that, whoever opposes himself to the powers that be, rebels against the institution of God Himself, and they that do so shall receive punishment^d from the same.

3. For they thus acknowledge themselves the proper objects of it, in that very opposition to those rulers whose specific office it is to be a source of terror, not to any for good deeds but,

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ILLUSTRATIONS.

^a John viii. 33, Matt. xxii. 17. He thus exhorts, partly as foreseeing that some so puffed up would despise their worldly rulers, and partly to remove the scandal against them, as in Acts xvi. 20, 21, and xvii. 0, 7. Theod.

^b 1 Pet. ii. 13, &c.

^c Prov. viii. 15, 16.

^d "Judgement," in the old sense of the word "damnation," and not its more confined modern interpretation. Comp. same word, *κρίμα*. Matt. vii. 2. Luke xxiii. 40. 1 Cor. vi. 7, and xi. 29, as explained by 30, and contrasted with the stronger *κατακρίνω* of v. 32, there rendered "condemn."

4. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid ; for he beareth not the sword in vain : for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

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5. Wherefore *ye* must needs be subject, not only for wrath, but also for conscience sake.

So should every one also pay all just pecuniary and other demands,

6. For for this cause pay ye tribute also : for they are God's ministers, attending continually upon this very thing.

7. Render therefore to all their dues : tribute to whom tribute *is due* ; custom to whom custom ; fear to whom fear ; honour to whom honour.

for evil.^c Wouldst thou then no longer fear such? learn to do well, and then thou shalt enjoy their approbation instead,

4. For they are God's vicegerents to thee for the encouragement and support of good; while, if thou persistest in thine evil, thou mayst indeed well dread their authority, for not in vain are they entrusted with the power of life and death, but, as God's deputies, are avengers awarding retribution to all that do wickedly.

5. Wherefore we must be obedient to such, not only for fear's, but also for duty's, sake.

6. Pay ye therefore on these accounts taxes also, for even here likewise in such demands they have the divine sanction.^f

7. Tender then to all that which is their right; taxes^g to him who is entitled to them; custom^h to him who has authority to exact it; fear and respect to him to whom these belong; honour

* As Christians are called "saints" and "holy" because they received the Holy Spirit in baptism, and, if not wanting to their proper character and calling, are so, so rulers here in the abstract are said to be patrons of virtue and punishers of vice, because to this they were appointed, and this, if they carry out their duties, they will be. Nay, and whatever the individual may be, he still claims our reverence as regards his office. Acts xxiii. 5. Matth. xxiii. 2, 3. The institution of ruler and ruled, not the nomination of the specific individual, proceeds from God; and so must we obey, as long as we can do so without infringement of our duty to Him: for any opposition to His commandments on the part of the governor leaves us no longer at liberty to obey. Theod.

^f Mark xii. 17.

^g Land and other taxes.

^h Customs or excise on merchandize.

and debts, especially that of universal love ;

8. Owe no man any thing, but to love one another : for he that loveth another hath fulfilled the law.

for on that, as regards their neighbour, "*hang* all the law and the prophets."

9. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, thou shalt not covet ; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

10. Love worketh no ill to his neighbour : therefore love *is* the fulfilling of the law.

And now particularly should all thus act, as having been rescued from heathen darkness, and enjoying the clear light of the gospel, beaming more and more into perfect day ;

11. And that, knowing the time, that now *it is* high time to awake out of sleep : for now *is* our salvation nearer than when we believed.

to such as from his situation should be honoured.

8. Free yourselves from every debt, save that which hourly paid yet never can be absolved while opportunity for rendering it still remains, the fulfilment of the second table of the law, love to one another ;

9. For in this one reckoning, "love thy neighbour as thyself," are summed up all the various particulars of a Christian's duties to his brother-man : whether it be that of abjuring all injury of him by adultery, by murder, by theft, by false-witness, or by covetousness ; or any other such commandment.

10. Love ever blesses, and not harms, a neighbour, and thus bears to perfection all the ordinances regarding him.ⁱ

11. And all this do more especially now, as in a due consciousness of the present season,^k that now indeed it is high time for all to rouse ourselves from the worldly slumbers of our former heathenism ;^l for now are the precepts^m

ⁱ Matth. xxii. 40.

^k Or knowing that this is the season for such fruits in our conduct, because, &c. as Matt. xxi. 34, and xxvi. 18, &c. same word, *καίρῳ*.

^l 1 Cor. xv. 34. 1 Thess. v. 5, 6.

^m The coming of this light and day may be understood in two ways. The one general, in that the period of the future state draws on nearer and nearer every moment. The other individual, for if Christ be in our hearts He makes day within us : if true knowledge clear away our ignorance, and flying from unworthy actions we follow such as are excellent, we are in the light and walk honestly as in the day. Orig. ap. Ruf.

Now, when we know what is best in action, easier is the work of salvation than when we first learnt the doctrine of the faith, seeing that it was not instantly on our approach to Christ, that we became fully acquainted with the knowledge of our duty. (Ecciii.)

and so should they then shake off
the heathen deeds fit only for
the covering of the night,

12. The night is far spent, the day
is at hand : let us therefore cast off the
works of darkness, and let us put on
the armour of light.

and, as becomes soldiers who are
a spectacle to others, live far from
the corruptions of the disorderly,

13. Let us walk honestly, as in the
day ; not in rioting and drunkenness,
not in chambering and wantonness, not
in strife and envying.

imitating their great Captain,
Jesus Christ, the Lord.

14. But put ye on the Lord Jesus
Christ, and make not provision for the
flesh, to *fulfil* the lusts *thereof*.

and doctrines of our saving religionⁿ more completely understood^o by us, than they were when we first became acquainted with it, and proportionable to our increase in knowledge should be our increase in virtue.

12. The night of that heathen darkness^p is clearing off more and more, and the day of Christian illumination advancing in strength, let us therefore now especially lay aside what is suited^q only to that darkness, and put on the armour^r of light.

13. As in the day, when all things are open to view, let us walk orderly; not in impure feastings, and drunkenness; not in lasciviousness, and lusts; not in contentions, and angry rivalries;

14. But be indeed conformed to the life and doctrines of that our great Exemplar, whom in baptism we put on^s becoming Christians, and pay none attention at all to the flesh, as regards its evil desires and propensities.

ⁿ Luke i. 77, and xix. 9. Acts xiii. 20, and xxviii. 28. Rom. xi. 11. 2 Cor. vi. 2.

^o Ch. x. 8. Eph. ii. 13, 17. Comp. Ps. xxxiv. 18, and lxxxv. 9, and cxlv. 18. For we daily draw nearer the coming of our Lord, and should be becoming the more fitted for it. Chrys. and Theod. as Hebr. x. 26. Luke xviii. 8.

^p Ch. i. 21. Eph. iv. 18, and v. 8. Luke i. 78, 79. Acts xvii. 30, and xxvi. 18. 1 Pet. ii. 9.

^q John iii. 19-22.

^r Eph. vi. 11-17. 1 Thess v. 8. So St. Ignatius to Polycarp, Please Him under whom you war. Let your baptism remain as your arms; your faith as your helmet; your charity as your spear; your patience as your whole armour. (Wake.) Perhaps the contrast may here be, Lay aside the soft self-indulgences of the night, and gird yourself with the armour fitted for the active service, and contests, of the day. Armour, good deeds. Theod.

^s Gal. iii. 27. Not that they should receive a second baptism, but consider the robe wherewith they were already clothed. Theod. and see Eph. iv. 19-25. Coloss. iii. 10, 13, and above, ch. xii. 2, and vi. 3-17, and 2 Pet. iii. 18. Christ is wisdom, and justice, and sanctification, and truth, and every virtue combined, which then whosoever has adopted he is said to have put on Christ. Orig. ap. Ruf.

CHAPTER XIV.

CHAP. XIV.

ARGUMENT.

Christians should acknowledge and receive as brethren all believers, whatever may be their minor differences, or harmless prejudices,

TEXT.

1. Him that is weak in the faith receive ye, *but* not to doubtful disputations.

especially as to things clean or unclean ;

2. For one believeth that he may eat all things: another, who is weak, eateth herbs.

CHAPTER XIV.

PARAPHRASE.

1. Having warned you throughout against the Judaizing doctrines of those, who would still cling to the old law in matters of that vital importance wherein such error would be fatal, it remains that ye be, at the same time, reminded to suffer no disagreement in minor and indifferent points to break that union of Christian love and charity binding on all, and towards all, to which I more lately exhorted you. Him therefore, who is yet a babe^a in Christ, and, being imperfect in his faith, is not yet fully acquainted with his Christian privileges, reject not for his infirmity's sake, but welcome and receive^b him, without making any distinction^c between him and others on account of their respective opinions.^d

2. For so it is that some, "standing fast in the liberty wherewith Christ

CHAP. XIV.

ILLUSTRATIONS.

^a Hebr. v. 12, 14. 1 Cor. ix. 22, as explained by Acts xvi. 3. 1 Cor. viii. 7-11.

^b Acts xviii. 26, and v. 3, below, and ch. xv. 7.

^c James ii. 4. Matt. xvi. 3. Acts xv. 9. 1 Cor. iv. 7, and xi. 29. Jude 22, the verb of this substantive *διακρίσεις*. Hebr. v. 14, word itself. Lit. not so as into differences on account of.

^d Luke xxiv. 38. 1 Cor. iii. 20, same word, *διαλογισμὸς*.

3. Let not him that eateth despise him that eateth not ; and let not him which eateth not judge him that eateth : for God hath received him.

For God is Judge and Master of all, and not one of another.

4. Who art thou that judgest another man's servant ? to his own Master he standeth or falleth. Yea, he shall be holden up : for God is able to make him stand.

has made us free,"^e think it allowable to eat all things without discriminating between the anciently clean and unclean; while some, on the other hand, from an overscrupulousness permit not themselves in anything but vegetables.^f

^e Gal. v. 1.

^f Comp. Acts. xv. 10-22. Dan. i. 8-17. Especially does this seem to have been the case with the Essenes.

3. Let not then the Gentile convert, who is convinced of the innocence of eating every kind of food, despise the Jewish, who abstains from conscientious motives, as vain and superstitious; nor the Jewish, who conceives it forbidden so to indulge, condemn his Gentile neighbour, who acts, because he thinks, otherwise: for God has accepted and admitted him to an equal participation in His church and favour.^g

^g Acts x. 34, 35, and ^hxi. 17, 18, and xv. 9.

4. Who then art thou, that thou shouldest presume to pass sentence on one responsible, not to thee but, to his own Master; Whom, having been thus accepted by Him, he is to obey, and not thee, and by Whose judgement, and not thine, he must stand or fall? And he shall indeed be justified: for, however contrary it may be to all your

And so again as to days of fasting;

5. One man esteemeth one day above another : another esteemeth every day *alike*. Let every man be fully persuaded in his own mind.

and this especially as seeing that the object of one and all is the same, the glory and service of the common Master,

6. He that regarded the day, regardeth *it* unto the Lord ; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks ; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

ancient Jewish prejudices, God can yet in perfect consistency with His own scheme and promises^b justify and acquit him.

^b As ch. xi. 23.

Simply "can:" for with Him all things are possible. Theod.

5. And so again, in like manner, some conceive one day better than another for abstinence,ⁱ others every day equally fit for it; in such^j matters then only let each be fully satisfied in his own mind, and so act from the clear convictions of conscience, as unto God; and, if so he does, who art thou that thou shouldest dare to censure his service, while each so acts as he thinks will best please his Divine Master, and the object of all is the same? For

ⁱ And so Orig. ap. Ruf. Chrys. Theod. Œcum. and Theophyl. See Luke xviii. 12.

^j Well indeed, to obviate the possibility of a mistake, does Theod. remark, that the apostle speaks not here generally, but only as regards the matters in hand; for as to the divine doctrines of the gospel he anathematizes those who preach in contradiction to them. Gal. i. 8.

6. He, that thus esteemeth the particular day, esteemeth it as tending to the glory of God; and he, that distinguisheth it not from the rest, equally does so as apprehending that it is to his Master's glory to refrain from such difference; he, that eateth, eateth to his Lord, for he is grateful to Him, and thanks God for the permission and indulgence; and he, that abstaineth,

to whom all are equally bound,
whether Jew or Gentile, whether
in this world or in the next ;

7. For none of us liveth to himself,
and no man dieth to himself.

8. For whether we live, we live unto
the Lord : and whether we die, we die
unto the Lord : whether we live there-
fore, or die, we are the Lord's.

9. For to this end Christ both died,
and rose, and revived, that He might
be Lord both of the dead and living.

and before whose tribunal all
must equally appear.

10. But why dost thou judge thy
brother ? or why dost thou set at nought
thy brother ? for we shall all stand
before the judgement-seat of Christ.

abstaineth equally for his Master's sake, and thanks God for his self-denial in the cause of religion.

7. And so is each justified in his actions, for that one Lord's and Master's we all are, being bought with the price of Christ's blood, so that none of us can^k live or die unto himself, by his own power, or at his own service, and pleasure,

^k Ch. ii. 4, and vi. 14, and xi. 23, and v. 4 above. After the Lord is it that we die unto sin and live again to righteousness. Ch. vi. 3, 11. Orig. ap. Ruf.

8. For if we live, we live as the Lord's servants to work His will here; and if we die, we die as those responsible and yet subjects to Him there; in life then or in death we are still His.

9. For in order to this Christ gave Himself up to death, and rose from the grave, and lived again, that He might reign over, and claim as His own, both the living and the dead.^l

^l 2 Cor. v. 8. Phil. i. 20, 21, and ii. 10. 1 Thess. v. 10. *Or* reign over us both while alive and when dead. Whether dying with Him in baptism or rising with Him to newness of life. Ch. vi. 4. Orig. ap. Ruf.

10. Who art thou then, O Jew, that thou shouldest take to thyself the office of a judge over thy brother and fellow-servant, the Gentile? or thou, Gentile,^m

^m This second clause omitted altogether in Theod.'s copy.

11. For it is written, *As I live*, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God.

12. So then every one of us shall give account of himself to God.

They then, who are thus fellow-subjects, should not assume an office belonging, not to themselves but, to Him, but rather unite to remove everything that might impede each other in their common course; nor because in itself "lawful" persist in what is not "expedient," as tending to a brother's fall or scandal, for whom the universal God and Lord of all hesitated not to die.

13. Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in *his* brother's way.

14. I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him *it is* unclean.

that thou shouldest despise thy brother Jew? when all of us are equally mere criminals ourselves, awaiting the tribunal of Christ, the common Lord, Master, and Judge, of both.

11. For so it is written.^a "I am God, there is none else, I have sworn by Myself that unto Me every knee shall bow, and every tongue confess that I am God."

^a Is. xlv. 22, 23, 24. L. x. x. John v. 22, 23.

12. To God therefore, and not to each other, must every man render up his account of himself.

13. Cease ye then any longer to decide upon and condemn^o each other's conduct, but decide^p this rather, namely, not to place any stumbling-block, or cause for offence, in the way of a brother Christian.^q

^o As 1 Cor. iv. 5.

^p For a similar phrase and repetition of words, comp. Matth. xxiv. 42, 43.

^q Matt. xviii. 6. 1 Cor. x. 23, 24.

14. We are aware, indeed, and are convinced, as regards the laws of the new covenant in the Saviour, that nothing is therein^r pronounced unclean,^s unless it be to him so accounting them;

^r As Theod. *Or abstractedly in itself, as Orig. up. Ruf.*

^s Acts x. 14, 15.

15. But if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

Nor should the faith of any be perverted into evil, nor his indulgence to another's injury ;

16. Let not then your good be evil spoken of :

for not of such fleshly trifles consists a Christian's life, or a Christian's hopes.

17. For the kingdom of God is not meat and drink ; but righteousness, and peace, and joy in the Holy Ghost.

and to him, while he continues in that persuasion, such things become unclean, as only to be eaten with a distinct violation of conscience;

15. Nevertheless, tho' thus not in themselves prohibited, yet if thy weaker brother be injured^t by seeing thee permit thyself in their use, then becomest thou a violator of the sacred law of love and charity thereby. Ruin not then for thy mere food's sake him for whom thy Saviour, God's own blessed Son, scorned not to endure death.^u

^t Either by being induced to do the same, which to him were sin, 1 Cor. viii. 10, 11: or by being deterred from a religion warring against all his notions of right and wrong. Acts xv. 20, 21.

^u 1 Cor. viii. 11.

16. Nor let your own completeness in the faith be an occasion of falling to others, or of railing^w against yourself, and the religion you profess.

^w 1 Cor. x. 32, and so 2 Cor. vi. 3. 1 Tim. vi. 1. Tit. ii. 5.

17. For these are not the things which should occupy the chief attention of a Christian, as constituting^x either God's present kingdom here, or fitting him for His spiritual and heavenly kingdom hereafter; but peace, and sanctification, and joy, in the Holy Ghost, which shall there reign uninterruptedly

^x Hebr. xiii. 9. Matt. xxiii. 23
1 Cor. viii. 8.

18. For he that in these things serveth Christ *is* acceptable to God, and approved of men.

Rather then should each seek the other's edification and advancement in all his conduct,

19. Let us follow therefore after the things which make for peace, and things wherewith one may edify another.

not gratifying himself at any other's expense; nor forgetting that every thing becomes evil that so causes offence,

20. For meat destroy not the work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with offence.

and, however harmless and allowable in itself, would therefore be more charitably and religiously set aside;

21. *It is* good neither to eat flesh, nor to drink wine, nor *anything* whereby thy brother stumbleth, or is offended, or is made weak.

for ever, when "meats for the belly, and the belly for meats, shall both have been destroyed."^z

^z 1 Cor. vi. 13.

18. And he then, that herein proves himself a faithful servant of Christ, is both well-pleasing to his God, and an example and blessing to his brethren.

19. Let us then seek and pursue those things alone which are agreeable to, and foster, peace, and unity, among ourselves, and tend to build up each other in our holy faith.

20. For thy meat's sake overthrow^a not this, God's work.^b All things indeed are in themselves clean, and allowable, but not the less is it evil to him who indulges himself in their use at the expense of his neighbour's injury.

^a As Matt. v. 17, and xxvi. 61, and xxvii. 40, &c. same word, καταλύω.

^b His faith, John vi. 20. Phil. i. 6, as Theod. or his salvation, as Chrys. and Théophyl. (Ecum. gives both.

21. Better^c rather is it not to touch flesh, nor taste wine, nor permit oneself in anything, however harmless it be in itself, by which a brother is discouraged, or led into sin, or whereby, his faith being yet imperfect, he is offended.

^c 1 Cor. viii. 13.

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since, tho' in private such may yet be admitted where his own conscience warrants their use,

22. Hast thou faith? have *it* to thyself before God. Happy *is* he that condemneth not himself in that thing which he alloweth.

lie, who were betrayed by that example, while himself otherwise persuaded, would thereby become guilty of manifest sin, as acting contrary to his decided conviction of right and wrong.

23. But he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin.

22. Thou thyself hast an assurance that thou mayst thus act: Before God then do so, and let it be to Him the justification of thy conduct, but not before men whom the sight of that liberty might injure. Happy is he who thus has no occasion to trouble or judge himself for what herein he allows himself to do.

23. But he, that in his conscience is persuaded that a difference^d does exist between meats as clean and unclean, is guilty and self-condemned in eating indiscriminately, because he does so without conceiving himself allowed to do it, and whatsoever is done without such a due conviction of its lawfulness becomes sin.^e

^d See v. 1, note e, same verb.

^e Here follows the Doxology of ch. 16, vv. 25, 26, 27. Chrys. and Theod. Œcum. and Theophyl. Orig. ap. Ruf. as Eng. Ver.

CHAPTER XV.

CHAP. XV

ARGUMENT.

Therefore ought every one to consult the good of the rest of the brethren by complying with their infirmities ;

TEXT.

1. We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

2. Let every one of us please *his* neighbour for *his* good to edification.

remembering the Saviour who for all submitted unto revilings and death ;

3. For even Christ pleased not Himself ; but, as it is written, The reproaches of them that reproached Thee fell on Me.

CHAPTER XV.

PARAPHRASE.

CHAP. XV.

ILLUSTRATIONS.

1. We therefore that are strong, being fully grounded and settled in the faith, ought to relieve our weaker brethren in those their burdens, by sharing in them^a as tho' they were our own, and not to seek to gratify ourselves in self-indulgence, however otherwise harmless.

^a As Gal. vi. 2, submitting to, and bearing, them ourselves also, see Luke xi. 46. The same for the infirmity's sake of the weak was done, Acts xv. 28, 21. 1 Cor. ix. 22, and see 1 Cor. x. 28, 29, 33.

2. For so should every one of us, laying aside all those stumbling-blocks which might alienate him, study ever indeed to please his neighbour as tends most to his good and edification ;

3. Even as did Christ our Saviour, the Lord of heaven and earth, who sought not His own will,^b but that of God, and for His Name's sake, and the church's, endured shame, and gave Himself up to death, as David had prophetically said, "The zeal of Thine

^b Luke xxii. 42.

as well as the examples of the Saints in the old Testament;

4. For whatsoever things were written aforetime were written for our learning, that we thro' patience and comfort of the scriptures might have hope.

that so, by the divine grace, in sweet and Christian unity all might together serve, and praise, the common Lord, without distinction between those whom Christ has equally acknowledged and accepted.

5. Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus :

6. That ye may with one mind, *and* one mouth glorify God, even the Father of our Lord Jesus Christ.

7. Wherefore receive ye one another, as Christ also received us to the glory of God.

house hath eaten Me up, and the reproaches of them that reproached Thee are fallen upon Me.”^c

^c Ps. lxi. 9. John xv. 23, 24, and iv. 31.

4. And so, indeed, in all the scriptures may we find encouragement and support in these, and yet far severer, trials: for all that is therein recorded of times past is recorded especially for our edification, that by the example of the patience of the saints, and the comfort shed down thereon by God, as there set forth, we might have confidence, both in enduring, and in looking for a similar blessing on ourselves.

5. And may the God of all patience and comfort grant you so to live in godly unity and love towards each other after^d Christ Jesus,

^d John xvii. 21, 22. To all holiness. Orig. ap. Ruf.

6. That with one heart, and one voice, ye may together glorify^e God, who is the Father of the same Jesus Christ our Lord.

^e 1 Cor. x. 31.

7. Wherefore welcome ye and gladly receive one another, even as Christ has welcomed and admitted us all, helpless

For of the Jews as to the flesh was He a Jew, according to the promise made to the fathers,

8. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers :

and of the Gentiles also the Saviour, by that same promise confirmed and illustrated in their favour in numerous prophecies.

9. And that the Gentiles might glorify God for *His* mercy ; as it is written, For this cause I will confess to Thee among the Gentiles, and sing unto Thy name.

10. And again he saith, Rejoice, ye Gentiles, with His people.

11. And again, Praise the Lord, all ye Gentiles ; and laud Him, all ye people.

sinner of the Jews and Gentiles as we were,^f into the glorious state of the children of God.

^f Ch. v. 1, 6, 8. Eph. ii. 14, 17, 19, 20. Coloss. i. 20, 21, and so Theod. Which unity tends to God's glory. John xvii. 23. Theophyl.

8. For so let me remind you, of whichever class of converts, that Jesus Christ submitted to the circumcision of the Jews,^g and, being of that Church and people, so became a minister thereunder, in order to bear testimony to the truth of God, by fulfilling the promises made to our fathers, that to and in their seed should the blessing come;^h

^g And see Matt. iii. 16.

9. While yet so again to the Gentiles, that they also should magnify the Lord for His mercies in their conversion and acceptanceⁱ likewise, according as it was predicted,^k "Therefore I will give glory to Thee among the Gentiles, and will sing praises unto Thy Name."

^h Gen. xii. 2, 3, and xviii. 18, &c. and so Orig. ap. Ruf. come to the Gentiles. God promised to Abraham that in his seed should the blessing come to the Gentiles, and he received the sign of circumcision, and all his race: It behoved Him therefore, who is called his seed after the flesh, and who brought that blessing to the Gentiles, to bear that sign of His kindred, that the truth of the divine promise might be manifested, and the Gentiles receiving grace might laud the Giver. Theod.

ⁱ See on, ch. ix. 15, same word, ^ε λείψ.

^k Ps. xviii. 49.

^l Dent. xxxii. 43.

10. And, again, the scripture saith,^l "Rejoice ye Gentiles with His own people."

11. And again,^m "Praise the Lord, all ye Gentiles, and sing praises unto Him, all ye nations."

^m Ps. cxvii. 1.

12. And again, Esaias saith, There shall be a root of Jesse, and He that shall rise to reign over the Gentiles; in Him shall the Gentiles trust.

The Apostle's prayer for the strength and support of all.

13. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, thro' the power of the Holy Ghost.

His confidence in their general excellence and soundness in the faith

14. And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

encouraging him to hope, that this his own teaching would be acceptable, as being in accordance with their own knowledge; as well as written by one to whom the whole Gentile world had been committed,

15. Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,

16. That I should be the minister of Jesus Christ to the Gentiles, ministering

12. And, again, Isaiah^a saith, “There shall be in that day a root of Jesse, and one rising up to rule over the Gentiles, on Him shall the Gentiles rest their hopes.”

^a Ch. xi. 10. L. X. X.

13. May then the God of this hope bless you all with joy and peace in thus believing, that ye may fully abound in such confidence, being strengthened thereto by the Holy Ghost.^o

^o Ch. v. 5.

14. And I myself, brethren, am indeed fully persuaded, as regards yourselves, that ye are mature in virtue, and complete in knowledge, being qualified to correct and keep each other^p in the right way.

^p Others, ἄλλους, instead of each other, ἀλλήλους. Theod.

15. In this respect then,^q as having chiefly to stir up your pure minds by way of remembrance,^r and recal that you have already learned, I have been the more emboldened to write to you by the grace committed unto me by God,

^q As ch. xii. 6, &c.

^r 2 Pet. i. 12, and iii. 1.

16. Constituting me the apostle of Jesus Christ towards the Gentiles, to

the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

and who might therefore claim and glory in that high office of apostle to them ;

17. I have therefore whereof I may glory thro' Jesus Christ in those things which pertain to God.

not indeed of such, as his own work, where others had anticipated his labours,

18. For I will not dare to speak of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

19. Thro' mighty signs and wonders, by the power of the Spirit of God ; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

nor primarily among such as had become another's (2 Cor. x. 13-17),

20. Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation :

minister unto them the gospel of God, that the oblation^a of the Gentiles might become perfect, and well-pleasing, being hallowed by the Holy Ghost imparted by me, yea and that tho' they be even already before converted.^t

^a Either their faith and completeness in Christ, as Theod. or the offering up of themselves, as see Is. lxi. 20, and ch. xii. 1, above.

^t Ch. i. 11, 13.

17. Therefore have I ground for boasting, thro' Christ Jesus, of so high an office in the things relating to God,

(18. For^u I will not presume to speak of any thing wrought by Christ thro' other hands than mine for the conversion of the Gentiles by word, or deed,

^u Thro' Christ, I say, for I boast not of anything of mine own, but of the grace and miraculous powers which thro' me Christ exercised. Theod. Comp. 2 Cor. xii. 9, 10, and so Œcum. and Theophyl. What I speak are not the words of another's works, nor am I a praiser of another's actions, but what I know Christ to have done by myself that I write to you. Orig. ap. Ruf.

19. By the power of signs and miracles, in the might of the Holy Ghost,) even so as to have fully published the gospel of Christ from Jerusalem in a circle even unto Illyria ;

20. For so it was my main object to proclaim the gospel, not where Christ had already been preached, lest I should thereby be only building for myself on the ground of another,

CHAP. XV.

but chiefly of, and among, those, who but for himself had yet sat in darkness, which darkness he had cleared away.

21. But as it is written, To whom He was not spoken of, they shall see : and they that have not heard shall understand.

Wherefore had he been prevented by these more urgent duties from visiting the already converted church at Rome ;

22. For which cause also I have been much hindered from coming to you.

the completion of which at length enabled him to propose doing so in his route to Spain.

23. But now having no more place in these parts, and having a great desire these many years to come unto you ;

24. Whensoever I take my journey into Spain, I will come to you : for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your *company*.

Meanwhile being about to convey a subscription made for them in Greece to the poorer brethren at Jerusalem, and knowing both

25. But now I go unto Jerusalem to minister unto the saints.

21. But rather, in such a manner as to fulfil the ancient prediction of the prophet,^w that, “they to whom He had not been preached might see, and they who before had not heard know, Him.”

^w Is. lii. 16. L. x. x.

22. On which accounts, feeling that they who were yet in ignorance had a demand on me prior to your's, who had already been converted,^x I have hitherto been prevented coming to you.

^x By Peter. Theod. For these his labours among the not yet converted were the cause of his detention from them hitherto. Orig. ap. Ruf. and Theod.

23. But now, having fulfilled mine office here, and left no part in these regions neglected, and having now for many years entertained a great wish to visit you for our mutual advantage and edification,^y

^y Ch. i. II 14.

24. When I set out for Spain I will come by you, hoping in my road to stop with you, and by you be forwarded on my journey thither, having first, as far as may be, fully enjoyed your society.

25. At present I am about to depart hence to Jerusalem, in order to relieve our distressed brethren in that place :

CHAP. XV.

the general jealousy existing on the part of the Jews towards the Gentiles, and by prophecy that great dangers awaited himself,

26. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

27. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

28. When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

29. And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

he begs his present readers to join their prayers with his own, for his own safe deliverance from his opponents, and for the success of this his purposed ministration

30. Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive

26. For the converts in Macedonia and Achaia have thought it right to make a collection in behalf of the poor Christians there ;

27. And they did well herein, for they owed it to them indeed ; for if the Gentiles have been made partakers of the blessings once exclusively their own, and from them, and by their teaching, been supplied in heavenly matters,^z they are bound in return to impart to them of their temporal.

28. When then I shall have fulfilled this commission, and secured this contribution to them,^a I will come thro' you to Spain.

29. And I am sure that, when I do come, I shall be enabled to do so, not with censures and rebukes^b but rather, with every blessing of the gospel^c on you.

30. And I beseech you then, my brethren, by the Lord Jesus Christ, and by that brotherly love which is the

^z V. 8. Ch. ix. 4, 5, and xi. 17, 18. John iv. 22. Acts x. 5, 6. 1 Cor. ix. 11.

^a To the givers the reward of this their liberality by offering it as to God Himself for the benefit of His servants. Theod. As see Matt. x. 42, and xxv. 40. Acts xx. 35, and Comp. Offertory, &c. Comm. Service.

^b 2 Cor. ii. 1, and xiii. 2, 10. 1 Cor. iv. 21, with v. 14 above.

^c Ch. i. 11. I shall find you thoroughly furnished with all good, and worthy of every praise in the gospel. Chrys. Having in the interim been subjected to great dangers for the gospel's sake at Jerusalem, which, however heavy, are yet sources of blessing to the faithful. Theod. As see ch. v. 3. Matt. v. 11, 12. Acts xx. 23, and xxi. 13. Myself ready to give, and you to receive, &c. Orig. ap. Ruf.

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there; that so he might prosperously depart for Rome.

together with me in *your* prayers to
God for me,

31. That I may be delivered from
them that do not believe in Judæa; and
that my service which *I have* for Jeru-
salem may be accepted of the saints;

32. That I may come unto you with
joy by the will of God, and may with
you be refreshed.

33. Now the God of peace *be* with
you all. Amen.

fruit of the Spirit, to labour^d with me
in your prayers to God in my behalf,

^d Ch. viii. 26. Coloss iv 12.
Heb. v. 7.

31. That I may be myself protected
against the disbelieving Jews in Jeru-
salem, and that the ministry I am about
to execute there towards our poor bre-
thren may be well received by them-
selves, however contributed by those of
whom they are jealous as Gentiles, and
sent by my hands of whom as the min-
ister of the Gentiles they are suspicious;^e

^e Comp. Acts xxi. 27, 28.

32. So that hereby God may be
pleased to grant that I come joyfully to
you, and find rest and^f comfort with you.

^f Ch. i. 12. Spiritual. Orig.
ap. Ruf.

33. And may the God of rest and
comfort^g be with you all. Amen.

^g In allusion to their own dif-
ferences, ch. xiv. and to the trials
awaiting himself. Theod.

CHAPTER XVI.

CHAP. XVI.

ARGUMENT.

Concluding salutations, and affectionate remembrances, and recommendations;

TEXT.

1. I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea :

2. That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you : for she hath been a succourer of many, and of myself also.

3. Greet Priscilla and Aquila my helpers in Christ Jesus :

4. Who have for my life laid down their own necks : unto whom not only I give thanks, but also all the churches of the Gentiles.

CHAPTER XVI.

PARAPHRASE.

1. I commit especially to your care and kindness our sister Phœbe, who is a deaconess^a of the church at Cenchrea.

2. That you may welcome her, for the Lord's sake, in a manner worthy of Christians, and furnish her with whatsoever she may require of you, for she herself hath proved a kind friend and hostess to many, and indeed to myself among the number.

3. Greet Priscilla and Aquila, my fellow-labourers in the gospel,^b

4. (Who for the defence of my life exposed their own^c to risk, and, to whom not only myself am obliged, but all the Gentiles whose minister in the gospel I am, and who themselves also have benefited by their teaching, and kindness)

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ILLUSTRATIONS.

^a 1 Tim. v. 4-11, and ii. 12.

Their office in the ancient church seems to have been to assist at the baptism of women; to be private catechists to them previously; to visit the sick and distressed sisters; to minister to confessors and martyrs in prison; to preside over the women at church and generally; but *not* to execute any sacerdotal office, which was always forbidden to the sex. 1 Cor. xiv. 34, 35.

^b Acts xviii. 2-19.

^c A familiar expression of the day in allusion to the common punishment of decapitation. Perhaps at Ephesus. Acts xix. 30. 35, or xviii. 12.

5. Likewise *greet* the church that is in their house. Salute my well-beloved Epenetus, who is the firstfruits of Achaia unto Christ.

6. Greet Mary, who bestowed much labour on us.

7. Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me.

8. Greet Amplias my beloved in the Lord.

9. Salute Urbane, our helper in Christ, and Stachys my beloved.

10. Salute Apelles approved in Christ. Salute them which are of Aristobulus's *household*.

11. Salute Herodian my kinsman. Greet them that be of the *household* of Narcissus, which are in the Lord.

12. Salute Tryphena and Tryphosa,

5. And their whole household, who with themselves likewise are Christians.^d Greet Epenetus, my beloved, who was the first convert to the faith in Achaia.^e

6. Greet Mary, who hath taken much trouble in ministering unto me.

7. Greet Andronicus and Junia, my kinsmen, and fellow-prisoners,^f who are conspicuous among the apostles,^g who also were converted before myself.

8. Salute Amplias, my beloved brother in Christ.

9. Greet Urbane, our fellow-worker in the gospel, and Stachys, my beloved.

10. Greet Apelles, the sincere follower of Christ. Greet those that are of the household of Aristobulus.

11. Greet Herodian, my kinsman. Salute those who are Christians of the household of Narcissus.

12. Greet Tryphena, and Tryphosa,

^d Which hospitable offices being not only desired by them, but as readily executed by the kind and faithful promptness of their servants, therefore he calls the latter, thus uniting with them in that common work, the church, &c. Orig. ap. Ruf. Or in contradistinction to where part only were converted, as *see* below, vv. 11, 14, 15, and so Coloss. iv. 15. Philem. 2. Acts xvi. 31, 32, xviii. 8. Phil. iv. 22. For they had, as it seems, both brought up their household in true and perfect virtue, and within their walls gladly celebrated divine service. Theod. For so well disposed were they, as to make their house into a church, both by having converted all therein to the faith, and opened it to all strangers also. Chrys. Not, however, that from hence, even in this latter interpretation, the schismatic, (or, as he is improperly now styled, the dissenter,) can find excuse to advocate his private conventicle. Judges, xvii. 5. 1 Kings, xii. 20 to end, and xiii. 33, 34, and xiv. 9-17, for that is set up in opposition to God's appointed church, and ordained ministry, 3 John, ix. 10. 2 Tim. iv. 3. Jude 19. 1 Cor. iii. 3, &c. this consecration of his house to the uses of that church herself, even if we admit not the tradition that Aquila died a Bishop (of Heraclea), was exactly the reverse, and as such applauded by him who has taught us the sanctity of the church, as a building, and the reverence due to it distinctively, 1 Cor. xi. 22, 34. It was indeed in strict accordance with our Lord's own promise of a blessing therein, Matt. xviii. 20, as appropriated to His servants and sanctioned and hallowed by His authority ("name") and to His honour. See on, "name," Acts iii. 6. 16, and iv. 10. 1 Cor. v. 4. Exod. xxiii. 21. Deut. xii. 5, 11, and xiv. 23, and xvi. 6. 1 Kings, viii. 29, and ix. 3. 2 Chron. vii. 16. Ez. vi. 12, &c. &c.

who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13. Salute Rufus chosen in the Lord, and his mother and mine.

14. Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15. Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16. Salute one another with an holy kiss. The churches of Christ salute you.

with a parting warning against false teachers,

17. Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned ; and avoid them.

who labour in the Lord's service.^h Greet Persis, the beloved, who worked much, and diligently, for the Lord's sake.

13. Greet Rufus, who, having been called, hath walked worthily thereof, so as to be among the chosen likewise,ⁱ and his mother, whom for her virtue I honour as mine own.^k

14. Greet Asyncritus, Phlegon, Her-
mas, Patrobas, Hermes, and our bre-
thren in Christ with them.

15. Greet Philologus, and Julia,
Nereus, and his sister, and Olympus,
and all the Christians with them.

16. Greet one another with a kiss of
holy Christian love, and friendship.
All the several branches of the church
affectionately greet you.

17. Now I entreat you, my brethren,
to take note of them,^l who create quar-
rels and stumbling-blocks in opposition
to the faith which ye have been taught,
and turn away from them;

^o Perhaps of the household of
Stephanas. 1 Cor. xvi. 15.

^f 2 Cor. xi. 23.

^g 2 Cor. viii. 23. Phil. ii. 25.
Acts xiv. 4, same word, including
Barnabas: or well known even
to the apostles.

^h Either in some distinct office,
as v. 1, or by general hospitality,
or private virtue.

ⁱ Matt. xxii. 1-15. 2 Pet. i. 10:
or simply distinguished or ex-
cellent, as Ps. lxxviii. 31. Gen.
xxiii. 6. 1 Tim. v. 21, same
word, ἐκλεκτός. Or the Chris-
tian indeed: on ch. ii. 4, and on
viii. 33.

^k Mark iii. 33-35.

^l False teachers generally.
Matth. xxiii. 13. 2 Tim. iii. 6,
as Orig. ap. Ruf. and Vincent.
Lirin. Or specifically the Ju-
daizers. Acts xv. 21. Gal. v.
2-5, and vi. 12, 13. 1 Tim. vi. 5.
Tit. i. 10, 11, 14, as Theod.
Chrys. Œcum. and Theophyl.

18. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

19. For your obedience is come abroad unto all *men*. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.

and prayers for their protection from them, and from all spiritual dangers.

20. And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen.

21. Timotheus my work-fellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

18. Seeing that they are such, as seek not in sincerity to please and obey Christ, but to gratify themselves, and feed on you, while with soothing expressions,^m and flattery, they beguile the simple-minded and unsuspicious.

^m 1 Thess. ii. 3.7.

19. For your general obedience and faithfulness to the gospel, are indeed every where well known, and so far I rejoice on your account, while yet deeming it necessary thus to warn you, as being anxious every where to see you thoroughly instructed, and furnished unto all good,ⁿ and untouched by that which is evil.

ⁿ Wise as serpents in all good against such snares, and so harmless as doves. Matt. x. 16. Theod.

20. And may the God of all purity and peace speedily cast down beneath you all these teachers of evil, and Satan their great master.^o The grace of our Lord Jesus Christ be with you. Amen.

^o 2 Cor. xi. 13-16. For if so you exhibit yourselves, God will cast down beneath you every spirit of evil. Orig. ap. Ruf.

21. Timothy, my fellow-labourer, and Lucius,^p and Jason, and Sosipater, my kinsmen, greet you.

^p Perhaps St. Luke. Orig. ap. Ruf. Kinsmen, perhaps spiritually, throughout this chap. Id.

22. I, Tertius, who wrote *this* epistle, salute you in the Lord.

23. Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

Blessing.

24. The grace of our Lord Jesus Christ *be* with you all. Amen.

Doxology to God, who alone can keep men true to the terms of that gospel and covenant in Christ, which, darkly from the beginning shadowed forth in the prophets, now is by its full development in fact and promulgation in word, (as was thus foretold,) published throughout the whole world, for the conversion of mankind.

25. Now to Him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

26. But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith :

22. I, Tertius, who from the mouth of the Apostle wrote this letter unto you, greet you in the Lord.

23. Gaius, who is my host, and who indeed is ever ready in his hospitality unto the whole body of the brethren, greeteth you. Erastus, the treasurer of Corinth whence I write, greeteth you, and Quartus, one of the brethren.

24. The grace of our Lord Jesus Christ be with you all. Amen.

25. Now unto Him, who alone is able to keep you steadfast in the paths of this my gospel, even the proclamation of the covenant^a of Christ Jesus, thro' the unfolding of that mystery which, from the beginning of time undeveloped,

^a Eph. iii. 3-7. Coloss. i. 25, 26.

26. Now is clearly unrolled, and, by the appointment of the God of all time, is published abroad among all nations, Gentiles, as well as Jews, to bring them unto the obedience of faith,^r

^r Or to obedience unto the faith. Theod. ch. i. 5.

27. To God only wise, *be* glory thro'
Jesus Christ for ever. Amen.

WRITTEN FROM CORINTH,
A.D. 57.

according^s to the prophecies of the
ancient scriptures,

27. The alone, all-wise, God, to Him
be glory thro' Jesus Christ^t for ever.
Amen.

CHAP. XVI

* 1 Tim. iv. 14, same word, *διὰ*, and see Isaiah pussim, &c. While shadowed out only, and yet testified to, by the ancient prophets. Theod.

^t John xvii. 4. *Or* for His mercies in Christ. *Or* as known and revealed by Christ. *Or* in the Christian church. Eph. v. 20. *Or* who alone can establish us . . . thro' Jesus Christ, to Him be glory, as Chrys. Œcum. and Theophyl. And rightly is glory ascribed to Him thro' Jesus Christ, forasmuch as Jesus Christ who is the power and *wisdom* of God, 1 Cor. i. 24, has manifested Him so to be the only wise God as Himself to have begotten *Wisdom*. Orig. ap. Ruf.

Index

TO THE GENERAL OBJECT OF THE EPISTLE:

Being a very brief summary or outline of the leading argument of the first eleven (or doctrinal) chapters.

1. The universal necessity for the new covenant of salvation thro' the Saviour, and for our faith in that Gospel, asserted, and proved. First as regards the Gentiles ;—2. Secondly the Jews : each having no safety elsewhere, being justly obnoxious to wrath and punishment for their various sins :—3. Consequently both, in spite of the prejudice and objections of the latter, needing, and both having the offer of, the gracious terms of this gospel :—4. In completion of those made with Abraham, the head and father of the Jews literally, and of the Gentiles spiritually, from whom, and by the promise made to whom, the former would fain themselves inherit.—5. Thus then, pardoned and received again to favour and to hope, (our gain in Christ being greater than our loss in Adam)—6. Must we walk worthily of that vocation, if we would have these blessings perfected, and our calling here completed in final election hereafter :—7. Especially since, however weak and powerless mankind might have been while under the old Mosaic law only.—8. Under the Christian we have God's Holy Spirit as our helper and assistant in all those trials, infirmities, and sufferings, appointed for our present probation, and, if faithful, future triumph.—9. Nor can the unbelieving Jews complain of a scheme in exact accordance with their own ancient scriptures, or, heretofore chosen as a peculiar people by free grace, murmur now at rejection for having violated all the conditions of that first grace, and then despised its present renewed offers, or at the acceptance of others to those opportunities and blessings ;—10. However much disposed to do so, as being blinded by a carnal reliance on, and misapprehension of, that law to which they cling, and ignorance of those prophets to whom they trust.—11. Nor, again, while with the believing among them succeeding to the high privileges of the fallen mass, should the Gentile convert boast over his elder brethren, nor doubt but that hereafter, the veil being taken away, Jew and Gentile will join in the common service, and constitute together the common church, of the universal God. The remaining chapters, being chiefly practical, call for no abstract or epitome here.

END OF THE EPISTLE, PARAPHRASE, AND ILLUSTRATIONS.

Appendix.

An Appendix

Of references to other writings which may be found useful to such as are desirous of investigating more at large some of the points of the above comment, or which may be cited in illustration of the positions taken therein; the heads of those yet confined to the original language being briefly given, for the most part, for the general reader's sake.

On the whole Epistle, among modern works particularly Parkhurst's Lexicon, Whitby's, Slade's, Terrot's, and Blomfield's Commentaries. (Or, where such as are even yet more simple are desired, Gilpin's, or Pyle's, with Holden's Christian Expositor.)

Chrysostom's Exposition (Homilies) is announced as in preparation in the Oxford "Library of the Fathers." Theodore's may be found in the Christian Remembrancer. As to Rufinus's version of Origen, it is to be regretted that no one has yet given it to the English reader, admirable as it is for its copious and minute elaboration, its scriptural illustration, depth of thought and argument, and practical utility, whatever differences of opinion may exist respecting it as a guide or authority.

CHAPTER FIRST.

V. 17. Parkhurst in verb. *δικαίωσιν*, sect. 3, and Whitby's Paraph. Discuss. after 1 Cor. vol. ii. sect. 2, p. 81.

CHAPTER SECOND.

V. 4. "Elect." Here introduced from temptation of the vacant space offering itself, which where the word occurs is so much wanting. Origen ap. Ruf. pp. 10, 357, 409, 528, 538, &c. Comp. also Clement of Rome, 1 Ep. Cor. sect. 2, with 28, 29. sect. 46, 49. Ignatius Ep. Tral. Salut. with sect. 11. Barnabas sect. 4 ad fin. Hermas Vis. 1, sect 3 ad fin. Vis. 2, sect. 2, &c. (Wake.) Parkhurst in verb. and below on ch. viii. 30. See also Stackhouse, Hist. Bibl. vol. iii. p. 371-382. Gleig's Ed. 1817.

V. 14. Whitby on the Five Points, Ed. 1817, pp. 422-441, and 444-448, or Discourse VI. ch. ii. sect. 3. Argument first to end of sect. 8, and ch. 3: a work, however, that must be read with caution, having, says even its late Editor, an appearance in some places of leaning too much towards Semi-Pelagianism.

CHAPTER THIRD.

Vv. 2-9. Whitby, Slade and Terrot, in loc.

Vv. 21, 22, 28. Homily of Edward Sixth on Salvation. Bull's Harmonia Apostolica, Wilkinson's translation, Rivingtons, 1801, and see on ch. v. 1.

CHAPTER FOURTH.

V. 3. On the doctrine founded on combining together into one the synonymous phrases "righteousness of God, or of Christ," and "imputed righteousness," and thereby forming thereout a theory of Christ's righteousness being transferred to us, Whitby's Discourse, as above. Paraph. on N. T. vol. ii. p. 77, and seq. after 1st Cor. Bull's Sermons, Ed. 1816, Sermon i. p. 8, and Sermon vii. p. 180. 2nd App. to Harm. Ap. (Wilk. as above) p. 277 and seq. Barrow's Sermons, Of justifying faith, ad fin. British Crit. First Series, vol. xxii. p. 34, and seq. Whately's Essays on Writings of St. Paul, ch. vi. p. 169 and seq. Clarke's Sermons, vol. v. sermon. 9.

V. 5. "A sinner," and so after Augustine, and quoting Matth. xv. 31. Luke vii. 22, Heylyn (Dr. John) in loco.

CHAPTER FIFTH.

V. 1. Appendix to Daubeny's Guide to the Church, p. 183-4, 306-310, 326. 328. Mant's Bampton Lectures, p. 67-112. Barrow's Sermons on Justification by Faith. Bull's Harm. Ap. ch. xviii. Bp. Horne's Sermons, Disc. 62. Again Mant. B. L. p. 328-380. Bethel on Regeneration: the Fathers also and our own formularies using the "baptized" and "justified" as synonymous.

V. 12. "Mortality." Stackhouse, Hist. of Bible. Gleig's Ed. 1817, vol. i. p. 32, 33, and 80-85. 1st App. Bull. Harm. Ap. p. 267. "The necessity of dying, without any hope of a resurrection." And State of man before the fall, Ed. 1816, pp. 276, 302, 303. Christ. Remembrancer, vol. xvii. p. 422, or Brit. Crit. First Series, vol. xxxiv. p. 349. Id. vol. xxi. p. 502-506. Slade on verse 19, from Wells. Whitby on v. 16, who also assures us, (Preface to Five Points) that "the fathers generally held that the punishment of Adam's sin was only mortality:" some of them indeed representing it as sent rather in mercy than in wrath, as see Patrick on Gen. iii. 22. and so Theod. 37th Quest. on Gen. "implanting in man thereby a hatred of sin as the cause of death, as well as preparing the remedy of salvation to his race, in the resurrection from death, and immortality, thro' the incarnation of The Only Begotten. Nor is it a cruel sentence, From the ground I formed thee, and into a better nature, but since thou wouldest not keep My commandment return to thy former one." Patrick and Wells on Gen. ii. 17. Conf. Bp. Horne's Sermons, Disc. 3.

V. 12. "Treated as sinners." 2nd App. to Harm. Apost. p. 282-5. Whitby on v. 19. British Critic, First Series, vol. xxxiv. p. 351-4. Christian Remembrancer. vol. xx. p. 359-361. Theodoret. Eranistes, Dial. I. vol. iv. p. 43-48, and the authorities there cited. Collier's Sacred Interpreter, vol. ii. p. 197, note. Comp. Eccles. xlviii. 13, fulfilled the office of an inspired person by that miracle. Parkhurst in verb. *καθ' ἡμᾶς*. Stackhouse Hist. Bib. vol. i. p. 86-91.

V. 20. "Theod." And see him also on Ps. l. v. 7, vol. i. p. 936, and on Erau. Dial. I. vol. iv. 198, where he further shews that our first parents having sinned, and so become mortal, then thus begat children in their own image, and with their own, inherited, frailties, and mortality; sin also thus finding a way and channel to all their descendants thus weakened, tho' not rendered entirely powerless.

CHAPTER SIXTH.

V. 2. note. Archbishop Lawrence's Sermon on Bapt. Regen. contrasted with the tenets of Calvin. Oxford, 1815, Parker and Rivingtons. Wall on Infant Baptism.

Introductory ch. throughout. Bingham Eccl. Antig. Book XI. ch. i. Bethel and Mant, as above, and Waterland on Regeneration.

V. 15. Baptismal profession, see on ch. x. 10 below.

CHAPTER SEVENTH.

Harmonia Apostolica, p. 144-153.

CHAPTER EIGHTH.

V. 16. Gloucester Ridley's Moyer Lectures, p. 103 and seq. Doyley's Sermons, Sermon vii. p. 148 and seq. Mant's Bampt. Lect. Disc. v. p. 290-326. Conf. Outram's Sermon and Extracts, Cambridge, 1809, p. 39, 40, and Extracts, Sect. vi. vii. viii. ix. &c. Rennel's Sermons, Sermon xxxvii. p. 440 and seq. Waterland's, Ed. 1742, vol. ii. Sermon vii. viii. Bull's Sermons, vol. ii. discourse iii. p. 161. Anderson in loc. Conf. Lavington's Enthusiasm; and Nott's Bampton Lectures, Sermon iv.

V. 28. Whitby in loco, and on Five Points, p. 72-77.

V. 29. "With Him to suffer," &c. Hammond in loco. Whitby on Five Points, p. 70. Nott's Ordination Sermon, 1812, p. 53. Christ. Remembr. vol. xx. p. 488 and seq. Clagget on the Oper. of the Holy Spirit, part i. p. 218-232. Ed. 1678. And so Bp. Hall in loc. "conformable both in their holiness and their patient sufferings." Explications of Hard Texts. London, 1633.

Vv. 28 and 29. Orig. ap. Ruf. in loco. On ch. i. 1. Contr. Cels. lib. ii. p. 73, 74, and Philocal, chh. xxi. xxiii. xxv. St. Paul was set apart for the ministry, inasmuch as God foresaw that he would labour yet more amply than all therein, when called: even as is shewn in ch. viii. 29; clearly proving that such as God foreknew would submit themselves to the resemblance of Christ in His sufferings, these He predestined should resemble Him also in glory. The prescience of God then of their future character and conduct goes first, and so His predestination follows; for as ourselves see from past actions the worth and deserts of men, so God perceives from the future; and most impious were it to deny to Him that power in what is to come, which we possess as to what has been. The "foreknew" cannot of course mean abstractedly, as tho' there were any whom in this sense God did not foreknow; but must be understood according to a not unusual sense of it in scripture, to know with approbation, as "The Lord *knows* them that are His."—2 Tim. ii. 19. "Verily I say unto you, I *know* you not."—Matt. xxv. 12, on whom, knowing what they would be, God set His regard and favour; and who are called according to a good disposition and inclination. For to such the call alone was wanting to that their own good disposition. They on the other hand, who possess not this, are called indeed that they may have no excuse, but, being wanting in the root of their own good ground, wither away and perish. Or, if the "purpose" be referred to God, then we must understand, His, who saw in them a religious mind, and desire of salvation: and so in neither case is His prescience the cause either of our salvation or perdition. He indeed, looking thro' the series of the future, and perceiving the voluntary bent of some to holiness, and their consequent correspondent life, so predestined them; not that such prescience on His part was the cause of that future of theirs, but that what would thenceforth follow from their own free will and conduct He *knew*, who knoweth all things before they take place, even as He also knew who would be aliens. And who then should be thus chosen, but those that love Him? Whereby it is plain that on

ourselves this depends, as tho' He had said, all things thus work together for good, because they who love Him are worthy of such co-operation. Our liberty is not taken away by His foreknowledge of where that liberty will lead us, nor is the praise of virtue, nor the crime of sin, nor their rewards, confounded by both being compulsory. He knew what St. Paul would be, but this St. Paul was not forced to be, but, on the reverse, himself laboured diligently to fail not, but fulfil what was foreseen, and for which he was chosen.—1 Cor. ix. 27. Again that which is predicted does not therefore take place in order to fulfil the prediction, nor is the prophet the cause of such or such thereafter being done, by his prophecy that so it will be, but that future event itself, which would equally so take place had it not ever been foretold at all, gives the opportunity to him, who foresees, so to predict it. For the foreseeing how a thing which is contingent will be, is widely different from commanding how it shall be by necessity and compulsion. God then, who from the beginning traces to the end the chain of causes and consequences, foresees indeed every thing, but is not therefore the author of all, because He thus perceives what each person will be, and do, and on what causes: nor does His foreknowledge make him such or such, more than our own seeing any one from his own thoughtlessness choosing to walk heedlessly in a slippery road, and so tumbling, were the cause of his so tumbling, (or our foretelling that a horse, which was running away with its rider, would fall over the precipice it was nearing, were the cause of its doing that which we saw its own madness would bring it to. Theod. on this place). On the contrary, the very circumstance of such or such hereafter taking place is the foundation and occasion of its being foreseen so to do, since it does not happen because it was foreseen, but is foreseen because it happens. In saying then, that all things *must* occur as God foresees, and predicts, we must not fall into the mistake of imagining, that they are therefore thereby compelled so to happen, but that when this or that is contingent on man's own choice and conduct, He long ago perceives which that choice will be, and to which the good or evil disposition of each will lead him. And thus it is, as pointing out to us our own free will, and not as Himself really ignorant of the future, that expressions like those in Jerem. xxvi. 3 are used by Him; tho' that future is concealed from us, lest it should breed an evil security on the one hand, or despondency on the other. Not but that of course this our free will is, and ever must be, greatly influenced and affected by the train of all things working round us, and externally to ourselves; which yet it depends upon us to use for good or for evil, by the proper exercise of our own reason and judgement; being here, as in all cases, free to choose; since, otherwise, were the exhortations, threats, and promises, of scripture idle and unmeaning words: e.g. Deut xxx. 15, 19. Ps. lxxxi. 13, 14. Is. i. 19, 20. Micah vi. 8 (and comp. 2 Kings viii. 10, and notes on ch. ix. 16 and 19 below, on the necessity of the preventing and assisting grace of God accompanying throughout, and see note from Archbishop Bramhall, and Tomline on Cal. p. 229.)

V. 30, note. "It is of course," &c. And yet it is upon this passage, where the proper and primary idea of election as dependent on God's free choice is not even mentioned, but simply an outline given of His mercy in bringing home the blessings thereof to those who accept its conditions, it is on such a passage as this, that the advocate of the "decrees" builds his scheme! *Because* these are dealt with conditionally upon their fidelity, and in accordance with God's foresight of that fidelity, *therefore* all are to be elected to the infallible certainty of salvation independently of foresight, by an arbitrary decree! And thus it is not enough to argue from particulars to generals, unless from a particular of one kind we may insist on a general of the opposite! The doctrines alluded to, and since desig-

nated as Calvinism, seem to have had their origin among the early heretics, in opposition to the opinions of the church catholic, (Tomline on Calvinism, p. 287-526, 571-577. Whitby on Five Points, p. 101-6, and pass.) as even Culvin himself could not deny, (Lawrence, Bampton Lectures, pp. 330 and 390. Grant's Hist. of English Church, vol. ii. p. 319 and 352,) so much so indeed, that when Augustine in his earnestness against the Pelagians first admitted them into the Church, they were distinctly objected to as novel and heretical: Quinq. Hist. ch. ii. sect 6. Mant's B. L. p. 173-175. Daubeny App. to Guide, p. 196. Whitby on Five P. from Prosper. p. 105, 106. Brit. Crit. vol. xxi. 480, and xxvii. p. 630, 631, First Ser.—On the whole subject, Tomline. Mant, B. L. Whitby Five P. Sancroft's Fur Predestinatus. Faber on Election. Grant, vol. ii. 304-352. Sumner's Apost. Preach. ch. ii. Whately on St. Paul's Writings, ch. iii. &c. &c. On the Non-Calvinism of our Articles, Grant, vol. ii. 352-400. Dean Kiplin's Art. not Calv. Cambridge, 1802. Nowell's Answer to Pietas Oxoniensis, Oxford, 1768. Waterland Suppl. to case of Arian Subscription, Ed. 1722. p. 42 and seq. Winchester on Art. XVII. Lawrence's Bampton Lectures. App. III. to Harm. Apost. App. to Daubeny's Guide, Let. iv. p. 186-265, and Vindiciæ Ecclesiæ Angl. Heylin's Quinquart. Hist. (Dr. Peter) in Histor. Tracts, Ed. 1681, p. 505-634, &c. &c.

V. 33. See penultimate references above.

CHAPTER NINTH.

V. 3. "Anathema." Origen, Œcumenius, and Theophylact in loco.

To love Christ so as to endure to be separated from Him by neither life, nor death, &c. and to love our neighbour so as to value his salvation equally with, or more than, our own, are not contradictory. Nor is such a wish, if possible and allowed, contrary to our Lord's declaration, Matt. x. 37, but rather in unison therewith, as demonstrating the depth of that love for His glory, in thus gaining a greater addition to His worshippers. Or the wish may mean only that as yet I were in their condition, had not yet been united to my Saviour, but still remained in my ancient darkness, alienation, and ignorance, but not necessarily irrecoverably, or without possibility of conversion. And, again, for the Lord's sake was it, that thereby by his loss and their accession he might prevent the frequent railings and rancour of the Jews against the adorable Saviour, for cutting off those, to whom such high promises had been made. Œcum. Or, cut off, not from loving Him but, from the rewards of that love, as parents frequently deny, and humble, themselves, and even part with their children, in order to the advancement of those children. Theophyl. Or, what wonder if Paul would be an anathema for his brethren, when He who was in the form of God divested Himself thereof, took that of a servant, and was made a curse for us—Phil. ii. 6, 7. Gal. iii. 13? That when He became such for servants, a servant should be ready to be an anathema for his fellow-servants? Moses also desired to be blotted out from the book of life for his brethren, Exod. xxxii. 32, and shall Paul wish nothing for his? And yet was Paul more heard than Moses, For they fell in the desert, and their posterity, who did inherit the land of promise, now are outcasts and wanderers from it, while Paul can say, that tho' blindness now in part hath happened to some, yet shall all Israel at length be saved, ch. xi. 25, 26. His falling away from Christ indeed, must we judge impossible, as he has shewn just above, assuring us that nothing can tear him from his love to God; yet, like his Master, who in all His earthly sufferings and death yet was inseparable from the

divinity, might he by devotion so have become an anathema from Christ for his brethren, tho' not by sin. Orig. ap. Ruf. As for myne owne parte, so ferre am I from hatyng the Jewes, that yf it myghte any waye be, I would even with myne owne destruction procure theyr amendment, and weale, nor would refuse even my selfe of Christe to be forsaken, so that all they, to whom I am both by country and aliaunce joyned, were with me in the sayth of Christ lykewyse joyned, that as by stocke and bloud they are Israelites, they lykewyse were in knowledge of the trueth perfite Israelites. Erasmus in loco. Parkhurst in verb. ἀνίστημι. Slade and Pyle in loc. and Waterland, Sermons, vol. ii. serm. 1. "The Jews bore a national curse from Christ, which was by consequence temporal. They lost all their privileges; and in return suffered great miseries and privations, on account of their national sin in the rejection and murder of the Messiah. The apostle might, with true Christian charity, and yet with true Christian affection for his Lord, wish, that he could bear this temporal judgement in their stead: and this we conceive was his meaning." Christ. Rem. vol. xi. p. 463.

V. 7, note ^b. Faber on Election.

V. 16. Orig. ap. Ruf. in loco, and Philocal. ch. xxi. And so, except the Lord build the house their labour is but lost that build it. Ps. cxxvii. 1. And so, Paul plants, and Apollos waters, but God it is who giveth the increase, 1 Cor. iii. 6, 7, and neither is he that builds, nor he that watches, nor he that plants, nor he that waters, any thing, but God alone who prospers all. Not that we are not free to act, nor not bound to act, but that it is God alone who can bless all our doings, which without Him are nothing worth, and so bring them to effect; even as not to the skill of the pilot, but to His providence, in the favour of the winds, the clearness of the stars, and such like blessings, necessary for the success of the voyage, is the safety of the ship to be attributed, nor is all we can ever do comparable to His mercy and grace.

V. 17. Orig. ap. Ruf. in loco. God foreknows every man's inward disposition, and makes use of his voluntary character, and, as a master employs the services of each servant for that especial business for which he is best fitted, and, when correction is necessary among them, chooses for the purpose him whose own evil inclination has led him farthest in disobedience, being desirous that such an example may have its due effect on the rest, so for that very purpose, and to that end, did God preserve and call forth (not create, for this would reflect on Him as the cause and author of all) Pharaoh, that by the baseness of his own disposition, which he had acquired by living unchecked and without fear of God, a profitable correction might be appointed for the others, and a notorious retribution on himself, for the benefit of posterity. "Preserved." Made thee to stand. Hebr. Thou hast been preserved. L. x. x. Patrick in loco.

V. 18. Patrick on Exod. ix. 12, and iv. 21, and vii. 3, 13, 14, 22, 23, and viii. 15, 19, 32.

Orig. ap. Ruf. in loco. and Philocal. chh. xxi. xxvii. xxviii. Œcum. and Theophyl. in loco. How then can He be just who hardens the heart of one, that by that very hardness perishes? Or how with equity be Himself the cause of the destruction and disobedience of those, who are by Him punished for that very hardness and disobedience? Or why find fault with Pharaoh, as tho' he were a free agent. Exod. iv. 23? But now rather may not the same treatment from God produce on different subjects exactly contrary effects, not indeed as so designed by Him, but as so resulting from the good or bad ground on which the seed falls? And have we not evidence hereof, Heb. vi. 7, 8? Might not the sun thus say, I harden and I melt,

beneath whose beams wax softens and clay becomes yet more stiff? Nay and did not God's very miracles at times actually soften Pharaoh's heart itself, *Exod. viii. 28.* and *x. 24.* tho' but for a while? and, even when they had hardened his, soften that of some of his people, *Ex. xii. 38*? And do not masters, who have by long indulgence spoiled their servants, say, Mine is the fault, myself it is who by my kindness have brought you to this? even as St. Paul himself shews us that such forbearance oftentimes so results, *ch. ii. 4, 5*; and do not the scriptures elsewhere also indicate the same, that by long suffering the dread of God is lessened, and sin thereby increased? And, again, as a wise physician allows to grow, and even brings to a head, the morbid virus in a patient, and then eradicates it entirely, so, oftentimes, God leaves us to our own devices, until awakened at length to our own weakness, and wickedness, the more for our past evil, we feel indeed that all our safety and all our strength are His, and not our own. Nay, and might not this have been intended for Pharaoh's good also? *Ps. xxxii. 10.* *Prov. iii. 12.* *Hebr. xii. 6.* *Ps. lxxxix. 30-32.* *Hosea iv. 14.* To himself then be the fault, and greater thereby his sin, *Matt. xi. 20, 21*, that he turned these very warnings, and this very grace, into licentiousness, and became thereby the more guilty, and hardened, than before. Otherwise, were all that is conditionally spoken to him, *Exod. iv. 22, 23*, and *x. 3*, and *ix. 29, 30*, &c. unmeaning. *Orig.* Hardens, that is, suffers to grow hard, by giving way to his own free will, not as tho' such hardness were inflicted on his soul by the divine counsel, but that his own free choice, thro' its inclination to evil, admitted not what was calculated to soften it, as says Gregory Nyss, or hardened by long suffering, and delay in retribution, thus augmenting his wickedness, that at length, it being filled to the extreme measure, the justice of the divine judgement might be manifest in him, as Basil, *Œcum.* And so, after *Orig., Theophyl.* As the sun hardens clay, so is He said to harden the clayey heart of Pharaoh. How? By His long suffering, for by that very forbearance He hardened him the more, even as one, having a refractory servant, by treating him kindly makes him the worse, not that he teaches him evil, but that the other by despising his forbearance turns it into a mean of greater sin. And so similarly on *2 Cor. iv. 4.* *Cyril of Jerus. Cat. Lect. vi. 16.* *Ed. 1703.* The sun also blinds those of disordered sight, who being weak in their eyes are injured by the very light, not that the sun has in itself a tendency thereto, but that the constitution of their eyes is deficient as to sight, &c. And see also *Theod. Quest. on Exod. xii. vol. i. p. 125-131*, mainly from *Origen* and *Clement of Rome*, *1 Ep. to Cor. Sect. 51.* (*Wake.*) Pharaoh and his host were for no other cause drowned in the bottom of the Red Sea and perished, but because they hardened their foolish hearts, after so many signs done in the land of Egypt, by Moses the servant of God.

V. 19-24. *Origen ap. Ruf. in loco, and Philocal, ch. xxi.* To the murmuring and carnal objector no fitter answer need be given than was given to those who as evilly asked our Lord, by what authority he acted, *Matt. xxi. 23, 27.* Can the potter make a vessel as seems good to him, and cannot I do so with you, saith the Lord, *Jerem. xviii. 2*, and seq. Be silent then, and submit to God's good pleasure, and let that be sufficient for you. But not so is it with the humble-minded, and pious, who would not dare thus grumble, but would meekly seek, and beg to know, yet more herein, and to whom may be given an insight into all this. Ourselves then, and not our Maker, are the cause; and thus is it to be explained, as the same apostle says to *Tim. 2 Tim. ii. 20, 21*; and not as tho' He arbitrarily and irrespectively determined to make some into vessels of wrath, and others to honour; but that those who purge themselves are rewarded by being the latter, those who neglect to do so the former. In accordance with which, God seeing the purity of Jacob, and having power to choose

or reject, formed him, who thus by penitence purged himself, into a vessel unto honour; Esau, whose mind He foresaw far other, unto dishonour. Nor can it be denied, that the same persons, who at one time were vessels unto honour, may again be made vessels of wrath, by not walking as becomes the former, but forsaking the conduct whereby they were so: and they, who were the latter, by a change of life be made the former. And so it may be, that the present Israel, not living worthily of their high place, and descent, may fall from their honours, and from vessels thereof be turned into those of dishonour; and many now Egyptians, and Idumæans, join themselves to Israel, and the Church of Christ, and so be no longer strangers, but the Israel of the adoption (comp. Matt. viii. 11, 12). And this finally let us learn, that, as in the one place the apostle attributes the whole to ourselves, "if any will purge himself," and in the other the whole to God, in "the potter hath power over the clay," so, neither can our own free will avail any thing without God, nor will He compel us to advance, unless ourselves contribute in that good work; neither ourselves by the exercise or abuse of our own free will independently of Him making us vessels to honour, or dishonour, nor He alone so doing without the subject-matter of our own free inclinations to good or to evil.

CHAPTER TENTH.

V. 1. "Covenant of salvation," see on ch. v. 1, above.

V. 10. "Baptismal profession." Bingham, *Ecl. Antiq.* book xi. ch. 7. Cave's *Primitive Christianity*, part i. ch. 10. Ridley's *Moyer Lectures*, p. 292-298. Tertullian in loc. v. 9. Wall on *Inf. Bapt.* part ii. ch. ix. sec. 9. Pearson on the *Creed.* art. i. p. 26, and notes. Ed. 1797.

CHAPTER FOURTEENTH.

V. 1. "Distinction." Whitby in loco. Comp. Margin in *Engl. Bib.* on v. 23

CHAPTER FIFTEENTH.

V. 30. Well indeed does Origen (ap. Ruf. in loc.) bring this home to general application. Hardly indeed, says he, shall we find any one, who is not assailed, amid his prayers, by some idle and foreign thoughts distracting his mind from attention and devotion to God into other less worthy subjects; and great then must be the striving, in spite of the opposition of our spiritual enemies thus disturbing and diverting our supplications, yet to keep the soul fixed and intent.

CHAPTER SIXTEENTH.

V. 1. Bingham, book ii. 22, &c. Cave, *Prim. Christ.* part i. ch. 8.

V. 5. Note ^d. Whitby in loco. Norris's *Sermon on Holy Places.* Rivingtons, 1829. Scholar armed, vol. i. 280-489, and 57-106, (or Leslie's Works, vol. ii. 719-757) vol. ii. 1-46, 271-6. Daubeny, *Guide to the Church, and on Schism.* Norris on *Conventicles.* Bingham, book i. ch. 5, book ii. book viii. ch. 1, 13, and book xvi. Cave's *Primitive Christianity*, part i. ch. 6. Grant's *Hist. Eng. Church*, vol. ii. 1-51. Potter on *Church Government.* Barwick on the *Church.* Churchman armed. Hickes's *Christian Priesthood.* Cyprian de *Unitate Ecclesie.* Clement of Rome's and Ignatius's *Epistles*, (Wake's *Apostolical Fathers*) 161-268. Conf. Pearson on the *Creed*, art. ix.

CORRIGENDA.

- P. 3, note ^e, for, Matth. 19. *r.* Matth. xix. and for, Whence *r.* whence,
 — 5, same note, for, his death *r.* His death
 — 0, note ^q, for, new covenant. *r.* new covenant:
 — 17, note ^b, for, As . . . to be so. *r.* as . . . so,
 — 19, note, for, 2 John i. 13. *r.* 2 John 13.
 — 24, v. 19, for, and a light *r.* a light
 — 33, v. 4, for, their part *r.* their, part
 — 35, v. 5, for, necessitates *r.* necessitates,
 — note ^g, for, as man *r.* As man
 — note ^h, for, xi. 15. *r.* ch. xi 15.
 — 51, note ^e, for, covenant. 21. That *r.* covenant, 21, that
 — 61, note ^a, for, *mercy*, thro Christ *r.* *mercy thro' Christ*
 — 65, v. 10, erase comma after seeing, enemies, and fold,
 — 81, note ^q, for, vii. read ch. vii.
 — 101, note, for, designs *r.* desires
 — 107, for note ^l substitute.
 ^l John iii. 34. Gal. iv. 6. The Spirit of God, or of Christ, the same
 Spirit, such is the Divine Unity, as comp. John xv. 26, and xvi. 14, 15, and
 xvii. 10: *Or Christ Himself: Or as Matth. x. 38, moved by the same spirit.*
 Orig. ap. Ruf. Of the same substance with the Father, and the Son, whose
 Godhead is one; and ministered to us in His grace by the latter. Theod.
 — 109, insert the reference *r* on note 4th.
 — 118, argument, for, call *r.* call,
 — 120, argument, for, again for, us *r.* again, for us
 — 121, note ^a, for, us "all" *r.* Us "all" —
 — 120, argument, for, possible, *r.* possible
 — 129, note ^b, ad fin. for, fidelity. See on, ch. *r.* fidelity, see on ch. and so wherever
 this latter typographical error occurs.
 — 135, v. 16, for, obtain it, *r.* obtain it;
 — 143, Supply references on notes.
 — 145, Ditto on note 1st
 — v. 30, for, nor sought not *r.* nor sought
 — 147, ad fin. for, taken. *r.* taken."
 — 140, note ^a, for, ch. 5, read ch. v.
 — 151, v. 4, for, edemption *r.* redemption
 — 153, v. 8, for, heart *r.* heart"
 — 150, v. 19, for, folly. *r.* folly."
 — 173, v. 17, for, branches, *r.* branches
 — 189, v. 7, for teacher *r.* teacher,
 — 219, note ^a, for, ch. 16. *r.* ch. xvi.
 — 230, note, for, 3 John ix. 10. *r.* 3 John 9, 10, and erase the comma after schismatic,
 and dissenter, and put one instead of full stop after conventicle.

INDEX.

Erase full stop after ch. 7.

APPENDIX.

- Ch. 2, v. 14, for, sect. 3. Argument first to end of sect. 8, and ch. 3. *r.* sect. 3, argu-
 ment first to end of sect. 8. And ch. iii.
 — 5, v. 20, for, on Eran, *r.* in Eran.
 — 6, v. 15, for baptismal profession *r.* " baptismal profession"
 — 8, v. 28, ad fin. for, and Tomline *r.* in Tomline
 — 9, v. 18, for, Gregory Nyss, *r.* Gregory Nyss.,

The reader's indulgence is also requested for other minor occasional errors, chiefly
 in punctuation, which are not of consequence enough to be individually specified here.

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